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THE

CATECHIST'S MANUAL.

WITH

AN INTRODUCTION

BY

SAMUEL, LORD BISHOP OF OXFORD.

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THESE NOTES ARE DEDICATED TO ONE,

UNDER WHOM THE AUTHOR BEGAN HIS MINISTERIAL LIFE;

WHOSE CLEARNESS OF THOUGHT AND BRIGHT EXAMPLE,

ESPECIALLY IN TRAINING UP THE YOUNG OF CHRIST'S FLOCK,

HAVE AIDED HIM EVER SINCE;

AND TO WHOM HE OWES IN RETURN A DEBT

OF LIFE-LONG GRATITUDE.

INTRODUCTION.

WITH a deep sense of the importance of such a step, I venture strongly to recommend for a wide-spread adoption the following work; the contribution to the needs of the Church of a clergyman in my Diocese, who is too loyal to publish such a work without the sanction of his Bishop's name, and too modest not to suppress his own.

The special excellence of the work is its clear and abundant statement of that body of dogmatic truth which is the great inheritance of the Church of Christ at large, and of our own branch of it in particular. It does not seem to me to be easy to overvalue the importance of this peculiar feature of the work in the present state and needs of the Church of England. With very much to encourage our best hopes for the future there is undoubtedly this one dark cloud hanging over us, that there is on too many sides a decreasing value for the specific dogmatic statements of Divine truth as such. There is in too many quarters a tendency to substitute religiousness of temper and feeling for faith; to treat error as comparatively unimportant if the life be blameless and amiable; to obliterate the stern declarations of God's Word, and to paint over the broad outlines which it presents to us of heaven and

hell, of judgment and salvation, of the Fall and the Redemption, of the guilt of sin and the awfulness and blessedness of the Cross and the Atonement, with the hazy hue of a picturesque colouring which dissolves truth into a mist, Revelation into a mythology, and God into a mere pervading *anima mundi*. At such a time a work like this, which is composed, not on the plan of a speculative discussion, but on that of a plain practical hand-book ready for the use of every young parish priest, and which in an orderly arrangement, with clearness of expression and power of execution, brings before him the great body of truth contained in our Catechism, closely, accurately, and dogmatically; in statements of doctrine which are sharp and clear, and calculated therefore to lay hold of the mind, —is in my judgment one of far more than ordinary value.

Further, this volume appears to me to be distinguished by two other most important features.

It manifests in its writer an unusual acquaintance with the Word of God, and a power of making that knowledge eminently useful for the writer's purpose. Every proposition is fortified by a copious body of proof from Holy Scripture; and these quotations are as far as possible from being a mere protracted string of equivalent quotations—on the contrary, every one adds something by way of proof or explanation to the argument which is being conducted, or to the comprehension of the truth which is being stated. They often suggest most useful comparisons of one part of

Scripture with another; explaining each, and shewing the unity of the whole. I deem this a special recommendation of this work, and one which in the present day can scarcely be exceeded. The wise dictum "*bonus textuarius bonus idem theologus*" comes out afresh and afresh before us in these papers; and it would be difficult to find a book in this particular respect more useful to a young and diligent clergyman,—to one diligent at once in ploughing deep the rich and inexhaustible field of the Word of God, and at the same time diligent in feeding the flock of Christ, which He has purchased with His own blood.

The last merit I will notice as peculiarly distinguishing this book is the excellence of the figures and illustrations which it contains. Some of these are original, and others are selected (as Bishop Butler's illustration of the Watch, p. 5) from our best writers. Such illustrations are most valuable, first in directly explaining what could in no other way be explained so completely, then as supplying figures made ready to hand for the use of the parish priest in instructing his people, and lastly as suggesting the mode in which such illustrations may be invented, the cases to which they may be applied, and the laws by which they should be governed. Nothing in my judgment contributes more directly to the instrumental efficiency of a ministry than the possession of this power of illustration. It is scarcely possible to convey abstract truths to the comprehension of the uneducated by mere explanation, however plain it may be. The ordinary hearer commonly attaches

no idea to the words which are of necessity employed for the direct enunciation of abstract truths; whilst want of habit makes it almost impossible for him to follow a train of reasoning, or even to keep his attention fixed on a lengthened statement of doctrine. To convey truth to such minds we must use metaphor and figures; and if these be well chosen there is no limit to the amount of information which they will communicate. Light flashes out of them; they arrest the attention, they kindle the intelligence; and the listener seems to himself only to be in the midst of his own ordinary pursuits and thoughts, whilst he is learning under God's Grace to comprehend the mysteries of the Kingdom. No doubt it was for this very reason that the Divine Intelligence of the Incarnate Son uttered in the parables of the New Testament the deep things of God's hidden wisdom.

For these various merits I unhesitatingly recommend this work, and should rejoice to see a copy of it in the hands of every young man sent at his Ordination to bring forth as a good householder things new and old, to feed the lambs of the fold with milk, and the strong men with meat; to be in one word within his own parish and to his own flock "a faithful dispenser of the Word of God." May He, without Whom all things are weak and fruitless, add His blessing to this pious undertaking begun and ended in His fear and love.

S. OXON.

CUDDESDON,
Aug. 14, 1865.

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NOTE.

THE following should have appeared at the foot of p. 4, on the subject of man's nature before the Fall:—

"Although it is nowhere directly asserted in the Word of God, yet it has been constantly held in the Church to be the doctrine of Holy Scripture, that man's primeval goodness was due to the indwelling Presence of God the Holy Ghost.

"Through sin man lost this 'unspeakable gift' at the Fall. This loss, while imparting no actual evil, destroyed the *balance*, and so made the composite whole of man's nature thenceforth work for evil. The indwelling Presence of God's Spirit is once more the blessed privilege of the members of the new Covenant for the building up of their fallen nature; as the fruit of the union of the Godhead and the manhood in the person of Jesus Christ and the sacrifice of Himself upon the Cross. (See Bishop Browne's 'Exposition of the Thirty-nine Articles,' 3rd Edition, note 1, p. 236.)"

PART I.

The Christian Covenant.

LESSON I.

Our Christian Name.

CHILDREN should be early taught to know God. (See Deut. vi. 6, 7, and 2 Tim. iii. 14, 15.) And they should take good heed to lay hold of the teaching given them in spiritual things, remembering the great example set them by the holy Child Jesus. (See Prov. iv. 13, and St. Luke ii. 46—52.)

The Catechism is "an instruction to be learned of every person, before he be brought to be confirmed by the Bishop."

The spiritual teaching it contains is conveyed in a particular way, viz. by means of question and answer; and hence its name, which comes from a Greek word signifying "echo."

The teacher in catechizing conveys truth which is echoed back in the answers.

In this lesson we may consider—

1. The main divisions of the Catechism, and their mutual connection.
2. The subject of the first question and answer, viz., our Christian name.

I. Concerning the main divisions of the Catechism, and their mutual connection.

(1.) The first part treats of the Christian Covenant.
1. God's side thereof is first declared, consisting of the three great Christian privileges.
2. Man's side is next set forth, consisting of the three Christian vows.
3. The binding nature of those vows is then acknowledged, and the need of God's constant aid in the keeping of them declared [a].

(2.) The second part treats of our second vow, and contains,
1. The Creed, or Belief, in which are summed up "all the articles of the Christian Faith."
2. And the following question and answer, explanatory of its three great divisions.

(3.) The third part treats of our third vow, and contains,
1. The Ten Commandments, God's great written declaration of His will to man.
2. And the explanation of the same given in the duties to God and to our neighbour.

(4.) The fourth part treats of prayer, one of the means of grace, and contains,
1. The Pattern Prayer given us by our Blessed Lord.
2. And a summing up of the meaning of its several parts.

(5.) The fifth part treats of the Sacraments, the two other great means of grace.
1. Of Baptism, the means of admission into the Christian covenant.
2. Of the Lord's Supper, the great means whereby our union with Christ is made more intimate.

II. Concerning the subject of the first question and answer, viz. our Christian name.

(1.) Great importance is attached in Scripture to the giving of names; as, for example,

[a] The first vow is not again made the subject of special treatment, being set forth more at length than the other two in this opening part.

1. In the case of Abraham and Sarah. Their names were changed when God made with them the covenant of circumcision.
   "Neither shall thy name any more be called Abram, but thy name shall be Abraham . . . . I will establish My covenant between Me and thee and thy seed." (Gen. xvii. 5, 7, 12, 15.)
2. In the case of St. John the Baptist.
   "Thou shalt call his name John . . . He asked for a writing table, and wrote, saying, His name is John." (St. Luke i. 13, 63, 64.)
3. In the case of our Lord.
   "Thou shalt call His name Jesus: for He shall save His people from their sins." (St. Matt. i. 21.)

(2.) Of the particular importance of our Christian names [b].

1. They were given to us when we were taken into the Christian covenant.
   "*N.* I baptize thee in the name, &c." (See Baptismal Service.)
2. They were then written down in the Book of Life.
   "Whose names are in the Book of Life." (Phil. iv. 3: see also Heb. xii. 23.)
3. We are thus taught that God knows and thinks of each one of us singly, distinguishing us by our names.
   "He calleth His own sheep by name." (St. John x. 3: see also St. Luke xxii. 31, 48; St. John xx. 16; xxi. 15.)

Application.

Our Christian name should therefore remind us constantly,

(1.) Of our great privileges and high calling. We should

[b] We should distinguish between them and our surnames, which are the names added to our Christian names to denote our family, (*sur*-name). Our Christian name was given to us in Baptism by God through Christ's minister and our god-parents.

be stirred up to live worthy of our name—not to disgrace it[c].

"I therefore beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. iv. 1.)

(2.) Of God's special care and knowledge of each of us.

"The very hairs of your head are all numbered." (St. Matt. x. 30: see also Acts xxvii. 34.)

(3.) And of the danger of being cast off by Him in the end. We should fear lest our names be blotted out of the Book of Life.

"He that overcometh . . . I will not blot out *his* name out of the Book of Life." (Rev. iii. 5: see also xx. 15.)

LESSON II.

Our State before Baptism.

IN order to realize the infinite goodness and mercy of God in admitting us into the Christian covenant, and the great requirements of man's side of the same, we must first consider man's fallen state.

But we must enquire what man was like before he fell if we would understand the effects of the Fall, or, in other words, the state of every one before baptism, as born into this world of sinful parents.

In this lesson we may therefore consider—

1. The nature of man's unfallen state;
2. The effects of the Fall, or the nature of his fallen state.

I. Concerning the nature of man's unfallen state.

[c] The earthly analogy may be dwelt upon.

Man was created "very good."

"And God saw everything that He had made, and, behold, it was very good." (Gen. i. 31.)

(1.) The *meaning* of this expression may be understood by seeing in what his goodness consisted.

1. He was made "for God's pleasure," i.e. that he might ever be obedient to God's will:

"Thou hast created all things, and for Thy pleasure they are, and were created." (Rev. iv. 11.)

2. And when first created man was "very good," because he fulfilled the purpose for which he was made; for herein consists the goodness of anything[d].

3. Or, to enter more into particulars, man was created with different "desires of the body" and "affections of the mind," acted on by external things, but all in perfect subjection to conscience—God's voice in his heart. In his unfallen state, conscience reigned supreme; or, in other words, man's will was always in perfect agreement with the will of God[e].

(2.) The only perfect *example* of human goodness is to be found in the life of the Son of Man on earth; for He was the only perfect man who has been on earth since the Fall.

"The Prince of this world cometh, and hath nothing in Me." (St. John xiv. 30: see also 1 St. Peter iii. 22, and 1 St. John iii. 5.)

His supreme desire as Man was—

1. To do the Father's will:

"I do always those things that please Him." (St. John viii. 29.)

2. And to bear it:

"O My Father, if it be possible, let this cup pass

[d] See Butler's simile of a watch in the preface to his Sermons.

[e] See Butler's Sermons on Human Nature.

from Me: nevertheless not as I will, but as Thou wilt." (St. Matt. xxvi. 39.)[f]

II. Concerning the nature of man's fallen state.

(1.) In the first place as to the manner of his fall.

1. The Devil tempted him:

"He said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1.)

2. And man, at his suggestion, sinned:

"She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." (Gen. iii. 6.)

(2.) As to the nature of sin.

1. God's will, whether expressed or understood, is His law to man.

a. His will was known intuitively by man before the Fall, with the exception of His one express command.

b. It is now made known to all men, dimly, by their conscience.

"The Gentiles . . . . shew the work of the law written in their hearts, their conscience also bearing witness." (Rom. ii. 14, 15.)

c. And to Christians in His written Word, read under the guidance of His Spirit.

"I will put My laws into their mind and write them in their hearts." (Heb. viii. 10. See also Ps. cxix. 105; 2 Tim. iii. 15.)

2. "Sin is the transgression of God's law." (1 St. John iii. 4.)

[f] The Son of Man was subject to temptation when on earth because He had the same "desires" and "affections" that we have. (See Heb. iv. 15; ii. 18: see also Rev. F. W. Robertson's Sermons, 1st Series, Sermon vii., "On the Sympathy of Christ."

a. The inclination of man's heart to evil is called original sin. (See Art. IX.)

b. The yielding to this inclination is called actual sin.

"When lust hath conceived, it bringeth forth sin," (actual). (St. James i. 15.)

c. Sin, often repeated, is called habitual sin.

(3.) As to the effects of the Fall.

1. By sinning man's nature became corrupt, i.e. he became disinclined to obey God's holy will in all things.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.)

2. This corruption brought man under God's wrath. God, being perfectly holy, must needs look on everything evil as in itself a hateful thing.

"Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. i. 13: see also Job xxv. 4, 5, 6.)

3. This fallen state, if no remedy were found, would end in the death both of body and soul.

"Sin, when it is finished, bringeth forth *death*." (St. James i. 15.)

Application.

(1.) We all, as sprung from a fallen stock,—

1. Are "born in sin," i.e. with this corrupt nature.

"In sin did my mother conceive me." (Ps. li. 5: see also Rom. iii. 10.)

2. And we are therefore "by nature," (i.e. owing to this corrupt nature,) "children of wrath." (Eph. ii. 3.)

(2.) We should never cease to thank God that He has not left us in this state.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings," &c. (Eph. i. 3—6.)

(3.) And we should continually seek for the renewal of our nature after the image and likeness of God.

"It is written, Be ye holy; for I am holy." (1 St. Pet. i. 15, 16: see also St. Matt. v. 48.)

LESSON III.

The First Christian Privilege.

GOD of His infinite goodness and mercy has planned a method for man's restoration from his fallen state.

It consists in admission into the Christian covenant. That covenant, as its name implies, rests upon the work of Christ, the only-begotten Son of God, as its foundation. (See Heb. ix. 15.)[g]

Its first great privilege, membership or union with Christ, forms the subject of this lesson; wherein we may consider,—

1. The manner in which that union is effected.
2. Some particulars of its nature.

I. Concerning the manner in which our union with Christ is effected.

(1.) The gift of the Holy Spirit was obtained for us by Christ.

[g] Why His death was necessary to obtain our pardon and the gift of the Spirit, is indeed an unrevealed mystery. Be it enough to know that it *was* necessary, or it would not have taken place. "How, and in what particular way, it had this efficacy, there are not wanting persons who have endeavoured to explain, but I do not find that Scripture has explained it." See Butler's Analogy, part ii. chap. v.

"Thou hast ascended on high, Thou hast led captivity captive : Thou hast received gifts for men." (Ps. lxviii. 18. See also St. John xvi. 7.)

(2.) It is the Spirit who unites us to Christ.

"He dwelleth with you, and shall be in you." (St. John xiv. 17.)

(3.) Baptism is the means appointed for effecting this union.

"By one Spirit are we all *baptized* into one body." (1 Cor. xii. 12, 13 : see also Gal. iii. 27, and 1 St. Peter iii. 21.)

II. The nature of this union is set forth in Scripture under three great figures.

(1.) That of the human body and its members.

"As we have many members in one body, ... so we, being many, are one Body in Christ." (Rom. xii. 4, 5 : see also 1 Cor. xii. 12—27; Eph. iv. 15, 16.)

1. The head of the body represents Christ.

"He is the Head of the Body." (Col. i. 18 : see also Eph. iv. 15.)

2. The different members represent individual Christians.

"Ye are the Body of Christ, and members in particular." (1 Cor. xii. 27.)

3. The blood may represent the Holy Spirit.

"The blood is the life." (Deut. xii. 23.)

4. This figure suggests the following particulars.

a. As the head of the natural body feels with its members, so does Christ.

"Himself took our infirmities, and bare our sicknesses." (St. Matt. viii. 17 : see also Eph. v. 30, and Acts ix. 4.)

b. As the health and growth of the limbs depend

upon the continual flowing into them of the blood, so with Christians.

"By the grace of God, I am what I am." (1 Cor. xv. 10.)

c. As the blood gradually ceases to flow into any limb—

1. Not properly *exercised*, as for example, a dead finger,
2. In which *internal* disease gets the upper hand,
3. Or which has received some injury *from without*

—so with Christians.

"The manifestation of the Spirit is given to every man to *profit* withal." (1 Cor. xii. 7.)

d. As the skilful physician tries many a painful remedy to restore every such limb to a healthy state, so acts the great Physician.

"He maketh sore, and bindeth up: He woundeth, and His hands make whole." (Job v. 17, 18: see also Rev. iii. 19.)

e. As, if all remedies fail, such limbs must be severed from the natural body for the good of the other members, so must it be with Christians; and as such separation once made is final in one case, so also in the other.

"It is impossible . . . if they shall fall away, to renew them again unto repentance." (Heb. vi. 4—6.)

(2.) That of a fruit-tree and its branches.

"I am the Vine, ye are the branches." (St. John xv. 1—8: see also Rom. xi. 16—24.)

1. The tree represents Christ.

"I am the Vine." (St. John xv. 1.)

2. The branches represent Christians.

"Ye are the branches." (St. John xv. 5.)

3. The sap, flowing from the tree into the branches, may represent the Spirit.

"Thou partakest of the root and fatness of the olive tree." (Rom. xi. 17.)[h]

4. This figure of a tree, like the former figure of the human body, suggests the following particulars:—

a. As the health and growth of each branch depend upon the continual flowing into it of the sap, so is it with Christians, (St. John xv. 4); and the health of each branch is shewn by its bearing fruit in due season.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." (St. John xv. 8.)

b. As some branches are sickly, and others dry up and wither, from the sap ceasing to flow into them, so is it with Christians.

"If a man abide not in Me, he . . . is withered." (St. John xv. 6.)

c. As the husbandman, or vine-dresser, purgeth, or pruneth, all the branches, especially the sickly ones, to restore them to health, and the bringing forth of fruit, so is it with Christians.

"My Father is the husbandman: . . . every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." (St. John xv. 1, 2.)

d. And as those quite dried up are severed from the tree and burned, so with Christians.

"Every branch in Me that beareth not fruit, He taketh away." (St. John xv. 2, 6.)

(3.) That of a material building.

"Ye, as lively [living] stones, are built up a spiritual house." (1 St. Pet. ii. 4—8: see also Ephes. ii. 19—22.)

[h] In this second passage the wild olive-branch grafted into the good olive-tree, though contrary to the natural process, represents the true state of things at the commencement of the union.

1. Christ is the chief corner-stone.
   "Jesus Christ Himself being the chief corner-stone." (Ephes. ii. 20.)
2. The other stones represent individual Christians.
   "Ye are built upon the foundation of the apostles and prophets." (Eph. ii. 20: see also 1 St. Pet. ii. 5.)[1]
3. In contradistinction to the material Jewish Temple of old—
   a. Christ and His people are now the true temple of the living God.
      "Destroy this temple, and in three days I will raise it up . . . He spake of the temple of His body." (St. John ii. 19—21: see also Col. ii. 9, and 1 Cor. iii. 16.)
   b. And this temple will be complete when Christ comes to inhabit it in His glory, and each stone is secured in its place for ever.
      "Him that overcometh will I make a pillar in the temple of my God; and he shall no more go out." (Rev. iii. 12.)

Application.

From these great figures we learn in what manner the corruption of our nature, which was one great result of the Fall, may be gradually done away; viz. by the working of the Spirit, who has united us in baptism to the Son of God.

(1.) Let us then fear above all things to lose the Spirit.
"Quench not the Spirit." (1 Thess. v. 19.)

(2.) Let us seek above all things to grow in grace.
"Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." (2 St. Pet. iii. 18: see also Eph. iv. 13—16.)

[1] They are called *living* stones to represent the presence and the working of the Spirit.

LESSON IV.

The Second Christian Privilege.

ALL who have been admitted into the Christian covenant are thereby made partakers of three great privileges.

The first formed the subject of the preceding lesson; the second consists in our being made "children of God."

In dwelling upon it, as the subject of this lesson, we may consider,—

1. The manner in which it results from our membership with Christ.
2. The great ways in which our consequent relationship to the Father is to be distinguished from His.
3. Some of the chief results of our sonship.

I. Concerning the manner in which this privilege results from our membership with Christ.

(1.) Christ is *the* Son.

"*This* is My beloved Son, in whom I am well pleased." (St. Matt. iii. 17: see also ch. xvii. 5.)

(2.) United to Him, who is both God and Man, by the Holy Spirit, we become His brethren.

"Go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God." (St. John xx. 17: see also Heb. ii. 11, 12.)

(3). As His brethren we are the Father's children.

"Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26, 27.)

II. But our sonship must be distinguished from His.

(1.) He has been *the* Son from all eternity.

"Unto the Son He saith, Thy throne, O God, is for ever and ever." (Heb. i. 8: see also St. John viii. 58.)

(2.) We have been made the children of God—

1. By adoption into His family; which expression denotes the kindness of the act.

"God sent forth His Son . . . that we might receive the adoption of sons." (Gal. iv. 4, 5.) [k]

2. And by "grace;" which term suggests the means whereby it was accomplished.

"God hath sent forth the *Spirit* of His Son into your hearts." (Gal. iv. 6: see also 1 Cor. xii. 13.)

III. Some of the blessed results of this sonship are the following:—

(1.) Reconciliation.

1. He is a reconciled Father.

"All things are of God, who hath reconciled us to Himself by Jesus Christ." (2 Cor. v. 18, 19.)

2. And the second great result of the Fall is thus done away: God the Father no longer looks on us as "children of wrath." Looking on us as *in* His Son, He loves us for His sake [l].

(2.) Protection.

As the Father He protects us.

"Holy Father, *keep* through Thine own name those whom Thou hast given Me." (St. John xvii. 11, 15.)

[k] The earthly analogy may be dwelt upon.

[l] It must at the same time be remembered that He loved men even in their unredeemed state, though of necessity hating the evil in them: "God so *loved the world*, that He gave His only-begotten Son, that

(3.) Provision of our wants.

As the Father He provides.

1. For our bodies (even though we ask not).

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (St. Matt. vi. 26, 31—33.)

2. And for our souls (if we ask).

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (St. Luke xi. 13.)

(4.) Correction.

As the Father He corrects.

"If ye endure chastening, God dealeth with you as with sons." (Heb. xii. 5—10.)

(5.) Longsuffering and mercy.

As the Father He forgives.

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (St. Luke xv. 11—32.)[m]

Application.

(1.) The thought of God's Fatherhood should be a source of constant comfort. The earthly relationship of father and son is a faint shadow of the heavenly; whatever is beautiful in the relationship amongst us is implanted in our nature by *the* Father. *The* Father loved *the* Son before the world was.

"Father, . . . Thou lovedst Me before the foundation of the world." (St. John xvii. 5, 24.)

whosoever believeth in Him should not perish, but have everlasting life." (St. John iii. 16.)

[m] See Archbp. Trench on this parable; also "Six University Sermons," by Bishop Wilberforce, Sermon I.

(2.) As the children of God we should daily seek to become more like our great Elder Brother.

"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Rom. viii. 29: see also 2 Cor. iii. 18, and 1 St. John iii. 1—3.)

(3.) In this effort we may count on His constant sympathy.

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

LESSON V.

The Third Christian Privilege.

THE third part of God's side of the Christian covenant remains to be considered. It consists in our having been made "inheritors of the kingdom of heaven."

We may consider,—

1. The manner in which this privilege is a consequence of the second, as the second results from the first.
2. The meaning of the expression "kingdom of heaven," as herein employed.
3. The time when this glorious inheritance may be consequently ours.
4. Some particulars of the glorious hope thus set before us.

I. Concerning the manner in which our heirship is a consequence of the second privilege.

(1.) Christ is *the* Heir, as the Son of Man.
"This is the Heir; come, let us kill Him." (St. Matt. xxi. 38: see also Heb. i. 2.)

(2.) We, through union with Him, are children of God.
"Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26, 27.)

(3.) As children of God we became fellow-heirs with *the* Son.
"If children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17: see also Gal. iii. 29; iv. 7.)

II. Concerning the meaning of the expression, "The kingdom of heaven."
It is used in different senses in the Bible.

(1.) It sometimes signifies the reign of Christ in our hearts.
"Behold, the kingdom of God is within you." (St. Luke xvii. 21: see also St. Matt. xiii. 44, 46.)

(2.) Often it signifies the Church of Christ on earth, or His kingdom of grace.
"The kingdom of heaven is at hand." (St. Matt. iii. 2: see also the opening of many of the parables.)

(3.) It sometimes signifies also the Church of Christ in its glorified state, or His kingdom of glory.
"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (St. Matt. xviii. 1—3: see also St. Matt. v. 20; Eph. v. 25—27.)

(4.) In connection with our third privilege, "the kingdom of heaven" is evidently used in the third of these three senses.

III. Concerning the time when this glorious inheritance may be ours.

(1.) *The* Heir inherited His kingdom upon His resurrection.

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." (St. Matt. xxviii. 18.)

(2.) He was put into full possession of it upon His ascension.

"God hath highly exalted Him, and given Him a Name which is above every name." (Phil. ii. 9—11.)

(3.) Those who die in Him shall, on being raised up by His Spirit, thenceforth reign with Him.

"To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His throne." (Rev. iii. 21; ii. 26, 27; Rom. viii. 11.)[n]

IV. Some recorded particulars of the glorious hope thus set before us are the following:—

(1.) There will thenceforth be no more suffering either of body or soul on the part of the people of God.

"God shall wipe away all tears from their eyes." (Rev. xxi. 4.)

This blessed result will thus be brought about:—

1. Satan is the author of all sin.

"He that committed sin is of the devil." (1 St. John iii. 8.)

2. But after the judgment day Satan will be allowed to tempt the redeemed no more.

"The devil that deceived them was cast into the lake of fire." (Rev. xx. 10.)

3. And sin is the source of *all* suffering.

[n] The analogy of an heir inheriting earthly possessions on coming of age, may be dwelt on.

"By one man sin entered into the world, and death by sin." (Rom. v. 12: see also Gen. iii.)

4. But there shall be no more *sinfulness* in the New Jerusalem.

"There shall in no wise enter into it anything that defileth." (Rev. xxi. 27.)

5. Nor will the results of past sin find place there.

"There shall be no more *curse*." (Rev. xxii. 3.)

6. Sin, its author, and its consequences, being thus put away, there can be no more suffering except on the part of the lost.

(2.) The redeemed will be endowed with an incorruptible inheritance.

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (1 St. Peter i. 4.)

(3.) And with crowns of glory.

"Ye shall receive a crown of glory that fadeth not away." (1 St. Peter v. 4: see also 1 Cor. ix. 25.)

(4.) They will enjoy the companionship of those whom they have loved here.

"I shall go to Him, but He shall not return to me." (2 Sam. xii. 23.)

(5.) But, above all, they will enjoy fulness of communion with God, in the Person of Christ, whom they will have learned to love best. The Church, His Bride, will then be *married* to Him.

"The marriage of the Lamb is come, and His wife hath made Herself ready." (Rev. xix. 7; xxi. 22.)

(6.) And this communion with God will be the essence of heaven's bliss.

"In Thy Presence is fulness of joy." (Ps. xvi. 11.)

Just as all earthly things would be of no value but for the light of the natural day, so would even heavenly things be valueless but for the presence of the true Light.

"With Thee is the fountain of life: in Thy Light shall we see Light." (Ps. xxxvi. 8, 9: see also Rev. xxi. 23.)

Application.

(1.) As heirs of the kingdom of heaven our "treasure" should now be there.

"Lay up for yourselves treasures in heaven." (St. Matt. vi. 20: see also Col. iii. 1, 2.)

(2.) More particularly, our aim in this life should be to hold constant communion with God by faith. Herein David is for us a great example.

"As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." (Ps. xlii. 1, 2: see also Ps. cxix. 57.)

LESSON VI.

The First Christian Vow.

IN dwelling upon man's side of the Christian covenant it is well to consider each vow first in connection with its corresponding Christian privilege.

In this lesson we may therefore consider the first vow in connection with the first privilege, viz., that *as* members of Christ we are required to renounce all sin. (See Gal. vi. 15, and St. Matt. iii. 2.)

To see this connection clearly,

I. We must recall to mind the meaning of original sin.

(1.) Man's goodness consists in seeking to live in all things to the glory of God.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)[o]

(2.) By the Fall man became disinclined to live for God; his nature then became corrupt.

"There is none that seeketh after God." (Rom. iii. 10, 11.)

(3.) This "corruption of nature" is called original sin in Art. IX. In the Epistles it is called "the old man," and "the flesh."

"The old man, which is corrupt according to the deceitful lust." (Eph. iv. 22: see also Rom. vi. 6, and Gal. v. 24.)

II. We must remember what God has done for Christians regarding original sin.

(1.) By making us members of His Son in baptism He removed its guilt.

"There is therefore now no condemnation to them which are in Christ Jesus." (Rom. viii. 1.)

(2.) And gave us of His Spirit to fight against its power.

"Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14.)[p]

III. We must understand the three great ways in which we are apt to be turned aside from the service of God.

(1.) By being led to copy the devil's example, (to do his works.)

"Ye are of your father the devil, and the lusts of your father ye will do." (St. John viii. 44.)

(2.) By the allurements of the world.

[o] God's glory should be our *motive*, His will our *rule* of action.

[p] By dwelling in Christ we are at peace with the Father; by His dwelling in us we are enabled to resist all sin; and these two indwellings co-exist. (See St. John vi. 56.)

"If any man love the world the love of the Father is not in him." (1 St. John ii. 15: see also Rom. xii. 2.)

(3.) By the desires of our bodies.

"I keep under my body, and bring it into subjection: lest that by any means . . . I should be a castaway." (1 Cor. ix. 27.)

IV. And the two great sources of our danger.

(1.) It arises sometimes from the corruption of our own evil nature alone.

"Every man is tempted, when he is drawn away of his own lust, and enticed." (St. James i. 14.)

(2.) Sometimes from the temptations of the devil.

1. These are either direct,
"Then entered Satan into Judas." (St. Luke xxii. 3: see also Acts v. 3.)
2. Or indirect. He often uses the world, and our bodies, as channels of attack. He is called "the Prince of this world." (St. John xii. 31: see also St. Matt. xii. 29.)

V. Two great examples of Satan's mode of working being recorded in Scripture.

(1.) That given in the account of his attack upon Adam and Eve. (Gen. iii.)

1. He tempted them to give way to pride, (his own great sin.)
"Ye shall be as gods." (ver. 5.)
2. He tempted them by the show of the world. The fruit was "pleasant to the eyes." (ver. 6.)
3. And by the desire of their bodies.
It was "good for food." (ver. 6.)

(2.) That given in the account of his attack upon the Son of Man. (St. Matt. iv., and St. Luke iv.)

1. He tempted Him also to give way to pride.

"If Thou be the Son of God, cast Thyself down." (St. Matt. iv. 6.)

2. He tempted Him by the show of the world.
"All *these* things will I give Thee." (St. Matt. iv. 9.)

3. And by the desire of the body.
"He was an hungred;" the tempter said, "Command that these stones be made bread." (St. Matt. iv. 3.)

Application.

We can thus see that our promise to renounce the devil, the world, and the flesh, signifies, that we should constantly strive to prevent them from drawing us aside from the service of God.

(1.) We must therefore look on our present life as a state of trial, and so of constant danger. The nature of Adam and Eve was at the first unfallen, yet Satan overcame them by means of the world and the flesh; we are born with corrupt natures; how much more cause then have we to fear!

"Work out your own salvation with fear and trembling." (Phil. ii. 12.)

(2.) And we must seek to have "a single eye." Our safety lies in having the mind *fixed* on doing the will of God.

"If thine eye be single, thy whole body shall be full of light." (St. Matt. vi. 22, 23.)

LESSON VII.

The Devil and all his Works.

THE first vow contains three distinct parts. We have promised to renounce,—

1. "The devil and all his works."
2. "The pomps and vanity of this wicked world."
3. "All the sinful lusts of the flesh."

The first part forms the subject of this lesson, in which we may consider,—

1. The nature and character of the devil.
2. What are meant by "his works."

I. Concerning the nature and character of the devil.

(1.) He was once a holy angel in heaven.

"God spared not the angels that sinned, but cast them down to hell." (2 St. Peter ii. 4: see also St. Luke x. 18, and Rev. xii. 7, 8.)

(2.) He is now an evil spirit, wandering often through the world.

"The devil, as a roaring lion, walketh about, seeking whom he may devour." (1 St. Peter v. 8: see also Job i. 6, 7.)

(3.) His character may be best known by his different names.

1. He is called Belial, which signifies lawless, or rebellious.

"What concord hath Christ with Belial?" (2 Cor. vi. 15.)

2. He is called Beelzebub, which signifies prince of wicked spirits.

"Beelzebub, prince of the devils." (St. Matt. xii. 24. Compare St. Matt. xxv. 41.)

3. He is called Satan, which signifies an enemy.

"Get thee hence, Satan." (St. Matt. iv. 10.)

a. He is the enemy of God.

"*His* enemy came:" "the enemy is the devil." (St. Matt. xiii. 25, 39.)

b. And of man.

"*Your* adversary, the devil." (1 St. Peter v. 8: see also Rev. xii. 17.)

4. He is called the Devil, which signifies the 'accuser.'
   a. He accuses God to man.
   "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1.)
   b. And man to God.
   "Doth Job fear God for nought?" (Job i. 9—11: see also Rev. xii. 10.)
5. He is called the tempter.
   "Lest by some means the tempter have tempted you." (1 Thess. iii. 5.)
6. He is called Apollyon, or Abaddon, which signifies 'the destroyer.'
   "Whose name is Abaddon." (Rev. ix. 11.)[q]

II. Concerning his works.

(1.) Every kind of sin may be called "a work of the devil" because he is the author of all sin.
"The devil sinneth from the beginning." (1 St. John iii. 8.)

[q] In this arrangement of his names the devil's history may be traced. He *rebelled*, drawing other spirits with himself, of whom he became *the prince*. He thus became the *enemy* of God and man, *accusing* either to the other; and he now seeks to *destroy* man utterly by constant *temptations*.

"Lucifer" is supposed to have been Satan's name before he fell. It has also been imagined that this earth was his dominion, that he was asserting his lost rule when he came to tempt Adam and Eve, and that he has been doing so ever since in all his attacks upon mankind. This gives a peculiar meaning to his title the "prince of this world."

Jesus, the true Head of the human race, may be called "the Bright and Morning Star" in reference to the devil's lost title of "Lucifer;" thus taking, as it were, his place. This may account for the brazen serpent raised upon a pole, having been employed as one of the great types of Christ.

(2.) But those sins which he has himself committed may be especially called "his works;" and as he is a spirit, they are all spiritual sins. The chief of them may be best understood by calling to mind the two *great* occasions on which he committed them.

1. When he himself fell.

a. He gave way to *pride.*

"Lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. iii. 6.)

"God resisteth the proud, but giveth grace to the humble." (St. James iv. 6.)

b. And to *discontent.*

"O Lucifer, . . . thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." (Isa. xiv. 12—14.)

"I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11: see also 1 Tim. vi. 6, and Heb. xiii. 5.)

c. And then he *rebelled.*

"There was war in heaven." (Rev. xii. 7.)

"Let every soul be subject unto the higher powers." (Rom. xiii. 1: see also Eph. vi. 1, 5.)

2. When he came to tempt Adam and Eve.

a. He *envied* their bliss.

"If ye have bitter envying in your hearts, . . . this wisdom is *devilish.*" (St. James iii. 14—16: see 1 St. John iii. 12.)

"If I have not charity, I am nothing, charity envieth not." (1 Cor. xiii. 2, 4.)

b. He *lied* to them concerning God.

"Ye shall *not* surely die." (Gen. iii. 4: see also St. John viii. 44.)

"Putting away lying, speak every man truth with his neighbour." (Eph. iv. 25.)[r]

[r] Under the sin of lying must be included all kinds of deceit, slandering, hypocrisy, &c. (See Acts xiii. 10, Ps. ci. 5, 1 Tim. iv. 2.)

c. And then he committed *murder* (by bringing about their fall).

"He was a murderer from the beginning." (St. John viii. 44.)

1. Of body[s].

"Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

2. And of soul[t].

Satan tempted man to sin, and "the wages of sin is death" (eternal). (Rom. vi. 23: see also St. James i. 15.)

Application.

(1.) Remembering the devil's character, we should be ever on the watch against his attacks.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 St. Pet. v. 8.)

(2.) We must fight against all sin, but especially the devil's works, as most hateful in the sight of God.

"He that committeth sin is of the devil. . . . For this purpose the Son of God was manifested, that He might destroy the works of the devil," (1 St. John iii. 8,) not only in the world but in our hearts.

(3.) We are encouraged to this great fight—

1. By the example of Christ set before us.

"Christ also suffered for us, leaving us an example that ye should follow His steps." (1 St. Pet. ii. 21: see also St. Matt. iv. 1—11.)

[s] Under this sin must be included everything that naturally leads to it; viz. hatred, anger, strife, malicious tempers, &c. (See 1 St. John iii. 15, Eph. iv. 26, St. James iii. 16, Prov. xvi. 32.)

[t] Under this sin must be included the tempting of others to *any* kind of sin. (See St. Matt. xviii. 6.)

2. By the armour of God offered to us.
"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. vi. 10—17.)
3. And by the promise of victory.
"Resist the devil, and he will flee from you." (St. James iv. 7.)

LESSON VIII.

The World.

IN our first vow we promised to renounce, secondly, "the pomps and vanity of this wicked world."

In dwelling, in this lesson upon this part of our first vow, we may consider,—

1. The meaning of the terms herein employed.
2. The different ways in which the world accordingly tempts us.
3. Some recorded examples of persons tempted by the world in these several ways.

I. Concerning the meaning of the terms here employed.

(1.) "The world" signifies—

1. Sometimes, the evil people of the world.
"I have chosen you out of the world, therefore the world hateth you." (St. John xv. 19: see also 1 St. John v. 19.)
2. Sometimes, the material things about us.
"Love not the world, neither the things that are in the world." (1 St. John ii. 15.)

(2.) The things of the world are called "pomps" because they make an outward show.

"The devil sheweth Him all the kingdoms of the world, and the *glory* of them." (St. Matt. iv. 8.)

(3.) And they are called "vanity" because they cannot last.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." (St. Matt. vi. 19: see also St. Luke xii. 20, and 2 Cor. iv. 18.)

II. Concerning the different ways in which the world accordingly tempts us.

(1.) Evil companions are apt to lead us astray from the service of God.

"A little leaven leaveneth the whole lump." (1 Cor. v. 6: see also 1 Cor. xv. 33.)

(2.) Our hearts are apt to be engrossed with the cares of the world.

"Take heed to yourselves, lest at any time your hearts be overcharged with . . . . . cares of this life, and so that day come upon you unawares." (St. Luke xxi. 34.)

(3.) Or the riches of the world.

"There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt." (Eccl. v. 13: see also St. Mark x. 23.)

(4.) Or the pleasures of the world.

"She that liveth in pleasure, is dead while she liveth." (1 Tim. v. 6.)

III. The following are recorded examples of persons tempted by the world in these different ways.

(1.) King Ahab was tempted by evil companionship.

"Whom Jezebel his wife stirred up." (1 Kings xxi. 25.)

(2.) Martha was tempted by the cares of the world.

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful." (St. Luke x. 41, 42.)

(3.) The young man in the Gospel story was tempted by its riches.

"He went away sorrowful, for he had great possessions." (St. Matt. xix. 22.)

(4.) King Agrippa was tempted by its pleasures.

"Agrippa said unto Paul, *almost* thou persuadest me to be a Christian." (Acts xxvi. 28.)[u]

Application.

We hence learn what it is to renounce the world.

(1.) We must avoid all evil company, unless called on by duty to encounter it.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. i. 1: see also 1 Cor. v. 11.)

(2.) We must cast all our cares upon God.

"Casting all your care upon Him, for He careth for you." (1 St. Peter v. 7: see also Phil. iv. 6.)

(3.) We must seek first the kingdom of God, and be grateful *to Him* for any earthly things we may possess.

"Seek ye first the kingdom of God, and His righteous-

[u] These latter three forms of temptation are specified—

a. In the parable of the sower.

"When they have heard, they go forth, and are choked with cares, and riches, and pleasures of this life." (St. Luke viii. 14.)

b. And in the parable of the great supper.

1. "I have bought a piece of ground, and I must needs go and see it," (riches.)
2. "I have bought five yoke of oxen, and I go to prove them," (cares).
3. "I have married a wife, and therefore I cannot come," (pleasures). (St. Luke xiv. 18—20.)

ness; and all these things shall be added unto you." (St. Matt. vi. 33: see also 1 Tim. vi. 17, and 1 Chron. xxix. 11, 12.)

(4.) We must see that any proposed pleasure is innocent, and we must endeavour to realize God's presence in its enjoyment.

"Rejoice in the Lord alway." (Phil. iv. 4: see also St. John ii. 1, 2.)

Thus using the world we shall be drawn, even in the midst of it, ever closer to God, instead of His face being thereby hidden from us.

LESSON IX.

The Flesh.

IN our first vow we promised to renounce, thirdly, "all the sinful lusts of the flesh."

In this lesson we may consider—

1. The meaning of the terms herein employed.
2. The different ways in which our lusts may accordingly lead us into sin.
3. Some recorded instances of this form of temptation.

I. Concerning the meaning of the terms here employed.

(1.) The flesh signifies—

1. Sometimes, "the old man," or, our fallen nature: (see back to Lesson vi. I. (3).)
2. But here it appears to signify, more particularly, our bodies, which are apt to lead us astray because we are fallen.

"Let not sin therefore reign in your mortal body, that ye should fulfil it in the lusts thereof." (Rom. vi. 12: see also Rom. viii. 13, and 1 Cor. ix. 27.)

(2.) Our lusts, therefore, are the desires of our bodies, which we have in common with the lower animals. These we have promised to renounce, when sinful.

II. Concerning the different ways in which our lusts may accordingly lead us into sin.

(1.) By tempting us to break some of God's plain commandments.

1. Our feelings of hunger or thirst may tempt us to obtain nourishment in a wrong way; (for example, the hungry man may be tempted to steal, and so break the eighth commandment).

"He suffered thee to hunger, and fed thee with manna, . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii. 3.)

2. By yielding to the other desires of the body we may be tempted to break the seventh commandment.

"To avoid fornication, let every man have his own wife, and let every woman have her own husband." (1 Cor. vii. 2: see also Eph. v. 3; 1 Thess. iv. 3, 4.)

(2.) More generally, by leading us to *live* for the body.

1. The desire for food is natural, but we must beware of gluttony.

"Put a knife to thy throat, if thou be a man given to appetite." (Prov. xxiii. 1—3: see also verse 20.)

2. The desire to drink is natural, but we must beware of drunkenness.

"The time past of our life may suffice us to have

wrought the will of the Gentiles, when we walked in . . . excess of wine." (1 St. Peter iv. 3: see also 1 Cor. vi. 10.)

3. The body needs rest, but we must beware of sloth.
"Slothfulness casteth into a deep sleep." (Prov. xix. 15: see also Prov. vi. 6.)

4. Sexual desire is natural, but we must beware of *living* for its gratification.
"The body is not for fornication, but for the Lord." (1 Cor. vi. 13, 15, 19, 20.)

III. The following are recorded instances of this form of temptation.

(1.) We are told how the Son of Man Himself was on one occasion tried by the desire for food.
"He was an hungred: . . . the tempter came to Him, and said, Command that these stones be made bread." (St. Matt. iv. 2, 3.)

(2.) David was tempted to break the sixth and seventh Commandments in the case of Bathsheba the wife of Uriah. (See 2 Sam. xi.)
"Wherefore hast thou despised the commandment of the Lord to do evil in His sight?" (2 Sam. xii. 9.)

(3.) More generally, the rich fool in the parable was tempted to *live for the body*, and thereby he lost his soul.
He said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (St. Luke xii. 16—21.)

(4.) And such was likewise the case with Dives.
He "was clothed in purple and fine linen, and fared sumptuously every day." (St. Luke xvi. 19—31.)

Application.

(1.) We must beware of anything that may lead on to the commission of sinful acts with our bodies, such as—

1. The making use of impure words.
   "Let no corrupt communication proceed out of your mouths." (Eph. iv. 29.)
2. The cherishing of desires which can only be gratified in a wrong way.
   "When lust hath conceived it bringeth forth sin." (St. James i. 14, 15: see also St. Matt. v. 8.)

(2.) More generally, we must choose between living for the body and living for God.
   "I beseech you . . . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1: see also Rom. xiii. 14.)

1. This implies a great struggle.
   "I keep under my body, and bring it into subjection." (1 Cor. ix. 27.)
2. But help is vouchsafed to us, for the Holy Spirit dwelleth in our bodies.
   "Know ye not that your body is the temple of the Holy Ghost, which is in you?" (1 Cor. vi. 18, 19.)

LESSON X.

The Second Christian Vow.

IN our second vow we promised to "believe all the articles of the Christian Faith."

We must begin by dealing with it as we have already dealt with our first vow, viz. by considering it in connection with its corresponding privilege; that is, that *as* children of God we must believe in Him with all our hearts. (See St. John i. 12.)

The particulars of this vow will afterwards come under our notice in dwelling upon the great truths contained in the Belief.

In this lesson we may therefore consider—

1. The wording of this promise.
2. The nature of the faith required of us as the children of God.

I. Concerning the *wording* of this promise.

(1.) The "articles of the Christian Faith" signify the main facts which have been revealed to us concerning the three Persons of the Godhead, and which are gathered up in the Creeds.

(2.) With our minds we must accept these facts, because they are revealed to us in the Bible.

"The three Creeds . . . . . ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture." (See Article VIII.)

(3.) But our belief must not be a mere assent of the understanding; these truths must also come home to the heart.

"Thou believest that there is one God: . . . the devils also believe, and tremble." "With the *heart man* believeth unto righteousness." (St. James ii. 19, and Rom. x. 10.)

II. Concerning the nature of this faith of the heart, which is required of us as the children of God.

(1.) The first beginnings of it are the gift of God as part of our second privilege.

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Rom. viii. 15: see also Gal. iv. 6; Eph. ii. 8, and St. Matt. xvi. 17.)

(2.) Its growth also depends upon God's continued working in our hearts.

"Jesus, the Author and Finisher of our faith." (Heb. xii. 2: see also Phil. i. 6, and St. Luke xxii. 32.)

(3.) But it is required of us so to lay hold of the fact of our sonship, that we may be fellow-workers with God in this growth of faith.

"If thou canst believe, all things are possible to him that believeth." (St. Mark ix. 23.)

(4.) The laying hold of this fact of our sonship implies—

1. That, as God's children, we should look to Him continually as our Father.

"When ye pray, say, Our Father which art in heaven." (St. Luke xi. 2.)

a. Who is therefore full of love for us.

"Neither height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 39.)

b. And takes constant care of us.

"The very hairs of your head are all numbered." (St. Matt. x. 29, 30.)

2. But, since our sonship is a consequence of our membership with Jesus Christ, that we should also look to Him constantly as our Saviour.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

a. Who is our Mediator with the Father when we have fallen into sin.

"There is one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5: see also Heb. viii. 6.)

b. And our Elder Brother, full of sympathy with us in trouble.

"We have not an High Priest, who cannot be

touched with the feeling of our infirmities." (Heb. iv. 15.)[x]

3. And, as our union with the Son is the work of the Spirit, that we should likewise believe in the Holy Ghost,—

a. Who dwells in our hearts.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

b. And whose aid is to be constantly sought by prayer and the use of the Sacraments.

"How much more shall your heavenly Father give the Holy Spirit to them that ask Him." (St. Luke xi. 13: see also Acts ii. 38, and St. John vi. 53, 63.)

Application.

(1.) God's Word must be our constant study, that we may grow in the knowledge of God as our Father, Redeemer, and Sanctifier.

"Search the Scriptures: . . . they are they which testify of Me." (St. John v. 39.)

(2.) We must by meditation endeavour to embrace in our hearts the knowledge of God therein revealed to us.

"Thou shalt meditate therein day and night." (Joshua i. 8: see also Ps. i. 2, and St. Luke viii. 15.)

(3.) We must constantly pray to God for a consequent growth of faith in Him.

"Lord, I believe; help Thou mine unbelief." (St. Mark ix. 24: see also St. Luke xvii. 5.)

[x] Joseph's connection with and treatment of his brethren may be here dwelt on as typical. (Gen. xlv. 4, &c.)

LESSON XI.

The Third Christian Vow.

IN our third vow we promised to "keep God's holy will and commandments, and to walk in the same all the days of our life."

The particulars of this vow will come under our notice in dwelling upon each of the Commandments separately.

In this lesson we may consider more generally,—

1. Its connection with our third privilege.
2. The nature of the obedience required of us.
3. The time during which it is expected from us.

I. Concerning the connection of this vow with our third privilege.

We are heirs of heaven as the children of God; but to get there we must be obedient children.

(1.) The earthly analogy *suggests* this condition.
A disobedient heir is in the way to being disinherited.

(2.) And God's Word *assures* us of its necessity.
"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (St. Matt. vii. 21 : see also Heb. xii. 9, and Prov. i. 24—31.)

II. Concerning the nature of the obedience required of us.

(1.) It is expressed, more generally, in the first clause of our promise.

"We must keep God's holy will."

1. What it is to keep God's will we learn from the example of Christ's life on earth.

"I came down from heaven, not to do Mine own will, but the will of Him that sent Me." (St. John vi. 38.)

2. And in this, as Christians, we have a great advantage over God's ancient people. God *told* His will to them; His Son has *shewn* it to us.

"The ministration of death, written and engraven on stones, was glorious, . . . but we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (2 Cor. iii. 7, 18: comp. chap. iv. 4, "Christ, who is the *image* of God.")

(2.) The particulars of what is required of us are taught in the Commandments. These are best considered in detail in dwelling on the Commandments separately; but here, to realize the nature of our third vow, the leading idea of each Commandment may be stated, and the obedience of the Son of Man to each of them pointed out.

1. As regards the first Table.

a. By the first Commandment is required of us the worship of the heart.

"That the world may know *that I love* the Father." (St. John xiv. 31: see also chap. xv. 10.)

b. By the second, the worship of the body.

"He kneeled down." (St. Luke xxii. 41: see also St. Matt. xxvi. 39.)

c. By the third, the worship of the tongue.

"He went up into a mountain apart to *pray*." (St. Matt. xiv. 23: see also St. Mark i. 35, and St. Matt. xxvi. 30.)

d. By the fourth, the devotion of our time.

"They had no leisure so much as to eat." (St. Mark vi. 31: see also St. John iv. 31—34, and St. Luke iv. 16.)

2. As regards the second Table.

a. The fifth commandment holds an intermediate place; it treats of our duty to our parents, who at first stand to us in the place of God.

He "was subject unto them." (St. Luke ii. 51: see also St. Matt. xxvii. 11.)

b. The sixth instructs us in our duty regarding our neighbour's body.

"Himself took our infirmities, and bare our sicknesses." (St. Matt. viii. 17: see also St. Matt. xv. 32.)

c. The seventh, regarding our own body.

He was "holy, harmless, *undefiled*, separate from sinners." (Heb. vii. 26.)

d. The eighth, regarding our neighbour's goods.

"They need not depart: *give* ye them to eat." (St. Matt. xiv. 16: comp. St. John xiii. 29.)

e. The ninth, regarding our neighbour's character.

"Ye judge after the flesh: I *judge* no man." (St. John viii. 15: comp. St. Matt. vii. 1.)

f. The tenth, like the first, deals with our thoughts, and enjoins contentment regarding the place in which God has put us amongst our neighbours.

"The devil . . . sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee . . . Then saith Jesus unto him, Get thee hence, Satan." (St. Matt. iv. 9, 10.)

III. Concerning the time during which this promise is binding on us. We are to "walk in the same all the days of our life."

(1.) The Christian's life is thus compared to walking along a road, viz. the narrow way that leadeth unto life, which is fenced in by God's commandments.

"Thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 21.)

(2.) Along which our progress is to be continual,—"*All* the days of our life."

"I have inclined mine heart to perform Thy statutes alway, even unto the end." (Ps. cxix. 112.)

Application.

(1.) Let us beware of the folly of thinking ourselves safe unless we are seeking to be obedient children.

"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand." (St. Matt. vii. 24—29.)

(2.) Let the life of the Son of Man on earth be our special study, with a view to copying His example.

"He that saith he abideth in Him, ought himself also so to walk, even as He walked." (1 St. John ii. 6: see also St. Matt. xi. 28—30.)

(3.) Let us remember that it is by keeping His commandments we shew that we really love God.

"He that hath My commandments, and keepeth them, he it is that loveth Me." (St. John xiv. 21.)

LESSON XII.

The Binding Nature of our Vows.

IN the fourth question and answer of the Catechism, the binding nature of our vows is brought before

us; and it is well to understand that we are bound to keep the great promises made by our god-parents on our behalf in baptism, not only because they thus promised for us, but also because—

1. Upon our efforts to keep them depends our happiness in this life,
2. And, moreover, our eternal salvation.

I. Concerning the connection which exists between the keeping of our Christian vows and the happiness of this life.

(1.) The man, who will not renounce sin, must be unhappy.

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. lvii. 20, 21.)

(2.) The believer alone knows true peace.

"Jesus Christ having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 St. Peter i. 8: see also Rom. v. 1, 2.)

(3.) And he will find "God's service perfect freedom."

"Take My yoke upon you, . . . and ye shall find rest unto your souls." (St. Matt. xi. 29.)

II. Concerning the connection between the keeping of our vows and our *eternal salvation.*

(1.) As Christians we have been brought into *covenant* with God in fulfilment of His ancient promise.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel," (Jer. xxxi. 31); viz., the Christian Covenant: (see Heb. viii. 8—12.)

(2.) And this covenant relationship implies—

1. That at our baptism God placed us in a state of salvation.

"According to His mercy He *saved us*, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5—7: see also 2 Tim. i. 9, and 1 St. Peter i. 2.)

2. But that our election was to Christian privileges, and not to final salvation. If we would be eternally saved God's Word assures us—

a. That we must renounce all sin.

"Except ye repent, ye shall all likewise perish." (St. Luke xiii. 3.)

b. That we must truly believe.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (St. Mark xvi. 16.

c. And keep God's commandments.

"If thou wilt enter into life, keep the commandments." (St. Matt. xix. 17: see also St. John v. 28, 29.)[y]

Application.

This Covenant relationship between us and God should stir us up—

(1.) To hearty thankfulness for what He has done for us.

"Giving thanks unto the Father, . . . who hath translated us into the kingdom of His dear Son." (Col. i. 12—14: see also 1 St. Peter i. 3.)

(2.) To a firm resolve to keep our side of the covenant, with the help of God.

[y] God's secret election of individuals to eternal salvation is not here dwelt upon; but it should be remarked that many passages bearing on the former kind of election are often mistakenly applied to this latter; for example the following:—Eph. i. 4, 5; 2 Thess. ii. 13, 14. (See Bp. Browne's "Exposition of the Articles," Art. XVII.)

"I have set before you life and death, blessing and cursing: therefore *choose* life." (Deut. xxx. 19.)

(3.) To a constant seeking of His continual help by diligent prayer that we fall not away.

"Without Me ye can do nothing." (St. John xv. 5.)

PART II.

The Creed.

LESSON I.

"I Believe[a]."

THESE words, though actually occurring in the Belief but twice, are to be looked on as prefixed to every part.

In dwelling upon them in this lesson we may consider,—

1. The kind of truth with which religious faith, or belief, is more especially concerned, viz. spiritual truth.
2. The credibility of spiritual truth, or the grounds upon which it is received.
3. The duty of the confession of their faith by those who have received it.

I. Concerning the kind of truth with which religious faith, or belief, is specially concerned.

(1.) Some truths are received because apparent to the senses.

For example, that fire is hot.

[a] Bishop Pearson's "Exposition of the Creed," being the standard work upon the subject, has been the chief book consulted in the preparation of this Part.

In many places, as will be seen, his arrangement has been closely followed.

(2.) Others, because evident to the understanding.

For example, that the whole is greater than its part [b].

(3.) Others, because proved by their necessary connection with the causes from which they proceed, or the effects which they produce.

For example, that the earth goes round the sun [c].

(4.) Others, again, because they appear true from their relation to other truths.

For example, that a limited monarchy is the best form of government [d].

(5.) But some truths are received upon the testimony borne to them. It is with this last kind of truth that belief is specially concerned, of which it is to be remarked,—

1. That it admits of degrees, dependent on the value of the testimony given.
2. That the value of the testimony depends on the *authority* of the testifier; in other words, on the amount of his *knowledge* and *truthfulness*.
3. That religious belief depends upon the testimony of God [e].

II. Concerning the credibility of spiritual truth.

(1.) The authority of God's testimony is not to be questioned; for—

1. His knowledge is infinite.

"Great is our Lord, and of great power: His under-

[b] Both these kinds are called self-evident truths.

[c] These are called scientific truths.

[d] These are not accepted as certain truths, but are commonly called matters of opinion.

[e] Truths received upon God's testimony are called spiritual truths.

The difficult question of God's mode of dealing with the writers of the Bible regarding truths discoverable without revelation is not here entered upon.

standing is infinite." (Ps. exlvii. 5: see also 1 St. John i. 5, and Heb. iv. 13.)

2. And He is a God of truth.

"He is the Rock, His work is perfect; for all His ways are judgment; a God of truth." (Deut. xxxii. 4: see also 2 Tim. ii. 13, and 1 St. John v. 10.)[f]

(2.) But we must also understand *how* God's testimony is given to those spiritual truths which we now believe.

1. He *revealed* them to chosen men.

a. By direct word of mouth.

"And God spake all these words." (Exod. xx. 1.)

b. In visions.

"He hath said, which heard the words of God, which saw the *vision* of the Almighty, falling into a trance, but having his eyes open." (Numb. xxiv. 4: see also Dan. viii. 2, Acts x. 10, xxii. 17, 18; 2 Cor. xii. 2; Rev. i. 10.)

c. In the Person of His Son.

"God hath in these last days spoken unto us by His Son." (Heb. i. 2: see also St. John i. 17, 18, xv. 15.)

d. By the internal enlightenment of the Spirit.

"Holy men of God spake as they were moved by the Holy Ghost." (2 St. Peter i. 21: see also St. Luke i. 70; St. John xvi. 13, 14; Acts i. 16.)

2. He testified to the truth of what the receivers of His revelations declared by enabling them—

a. To work miracles.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." (St. Mark xvi. 20: compare Exod. iv. 1—5.)

[f] These texts of course are not used as logically proving the truths they declare, but rather as expressive of facts which the *idea* of one supreme Being should naturally lead us to acknowledge.

b. And to foretel future events.

"Those things, which God before had shewed by the mouth of all His prophets, He hath so fulfilled." (Acts iii. 18: compare Isaiah xliv. 26.)

3. And these same, or others instructed by them, were *inspired* to write down for the use of future generations the truths which God had revealed.

"All *Scripture* is given by inspiration of God." (2 Tim. iii. 16: compare Jer. xxxvi. 2; St. John xx. 30, 31.)[g]

4. And the Church has acted as the witness and keeper of the holy volume into which these inspired writings have been gathered." (See Article XX.)

III. Concerning the confession of our faith, which is implied in the *use* of these words, "I believe."

(1.) If there is true belief in the heart, it will result in confession with the mouth.

"I believed, therefore have I spoken." (Ps. cxvi. 10: see also Rom. x. 10.)

(2.) And this confession of our faith is needful—

1. Because God has commanded it.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you." (1 St. Peter iii. 15.)

[g] It is to be remarked that those who were inspired were not always the original receivers of a revelation from God. St. Luke was inspired, but we know of no revelation made directly to him. Nor were all inspired to whom revelations were made; for example, Abraham.

The internal working of the Spirit, called "inspiration," is not to be confounded with His ordinary working upon the soul of man unto "sanctification." The two things are spoken of in Scripture as essentially distinct, although the nature of the distinction is nowhere clearly defined.

2. And God is thereby glorified.

"We also believe, and therefore speak; . . . that the abundant grace might through the thanksgiving of many redound to the glory of God." (2 Cor. iv. 13—15: see also St. Luke xix. 37—40.)

3. Because required for our salvation.

"Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. (St. Matt. x. 32, 33: see also Rom. x. 9.)

4. And for the confirmation of the faith of our fellow-men.

"Faith cometh by *hearing*." (Rom. x. 17.)[h]

Application.

(1.) Let us seek to realize God's great condescension in revealing Himself to men.

"Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth." (Ps. cxiii. 5, 6.)

(2.) More especially, let us be full of gratitude because it is *our* happy lot to hold His complete revelation in our hands.

"Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." (St. Luke x. 23, 24.)

(3.) And whatever other knowledge we seek to acquire, let us especially strive to grow in the knowledge of spiritual truth.

[h] Confession of faith is required of *each* of us, and cannot be made of one for another. Therefore we say, "I believe." (See St. John ix. 35, 38.)

"Acquaint now thyself with God, and be at peace." (Job xxii. 21: see also Ps. xxii. 26; Ps. lxix. 32; St. John v. 39, xvii. 3.)

LESSON II.

"I Believe in God."

SINCE our faith in spiritual truth rests upon the testimony of God, the Creed begins with a declaration of belief in God Himself.

In considering that declaration as the subject of the present lesson we may dwell,—

1. Upon some of the chief proofs of His existence.
2. Upon His mysterious nature, as consisting of three Persons in the one Godhead.

I. Concerning the existence of God.

(1.) That a supreme Being exists has been allowed by the *general consent* of mankind.

"No age so distant, no country so remote, no people so barbarous, but gives a sufficient testimony of this truth." (See Pearson on the Creed, Art. I.)[1]

(2.) The *internal witness* of every man's own soul is in agreement with this general consent.

Even "the Gentiles which have not the law . . . shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts

[1] If some have been found who did not worship Him, it was not because they did not believe in His existence, but because they denied His Providence. If some few have been utter unbelievers in Him, their numbers have been of no account compared with the rest of mankind.

the meanwhile accusing, or else excusing one another." (Rom. ii. 14, 15.)[k]

(3.) The existence of God may likewise be proved by *the existence of His works.*

1. Some things manifestly have a beginning. For example, we ourselves.
2. But nothing can be a beginning to itself.
3. Therefore something must have had no beginning.
4. And that one eternal Being has created all things but Himself, appears from their order and connection.

"The heavens declare the glory of God; and the firmament sheweth His handywork." (Ps. xix. 1: see also Rom. i. 20.)

(4.) By the *constant operations* of His works for some end.

1. Even we, who possess reason, and may be said to plan for results, only do so in some things.

For example, we do not "advise" how our hearts should beat, or our food should nourish us. (See Job xxxviii. 36.)

2. And all the lower creation, (all unreasoning things.) can exercise no forethought at all; and yet they are constantly bringing about results.
3. There must therefore be one who *directs* all these operations; even He who created all things in order that they might work for their proper ends.

"Fire and hail; snow and vapours; stormy wind, fulfilling His word." (Ps. cxlviii. 8: see also Acts xiv. 17, xvii. 28.)

(5.) And by *special manifestations* of His power over all creation.

1. In the working of *miracles;* for the Lord of nature alone can alter nature's laws.

[k] This working of conscience is a testimony to the existence of One whom man feels bound to look to as his Lord and Judge.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." (Ps. lxxii. 18: see also Ps. xliv. 1.)

2. And in the foretelling of future events; for He alone can foretell the future who orders it beforehand.

"I am the First, and I am the Last; and beside Me there is no God. . . . And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them." (Isa. xliv. 6—8: see also Isa. xli. 23, and St. John xiii. 19.)

II. Concerning the nature of God.

(1.) He is absolutely One.

1. The unity of the Godhead is clearly asserted in the words of Scripture.

"Hear, O Israel; the Lord our God is one Lord." (Deut. vi. 4: see also St. Mark xii. 29, and 1 Cor. viii. 4.)

2. And it appears to be a necessary consequence of His supreme dominion.

"Who worketh all things after the counsel of His own will." (Eph. i. 11: see also Dan. iv. 35.)[1]

(2.) And yet there are three Persons in the one Godhead. Of these three Persons the Creed goes on to speak; and this great mystery—

1. Is intimated in the Old Testament.

"And God said, Let *us* make man in *our* image, after *our* likeness." (Gen. i. 26, 27: see also Exodus xxiii. 20, 21; Joshua v. 13—15.)

[1] Infinite confusion would be the result if there were more supreme Governors than One.

We must believe that there *is* a God, against atheism; that there is but one, against polytheism.

2. And is plainly asserted in the New Testament.

"Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 19: see also 2 Cor. xiii. 14; St. Matt. iii. 16, 17, and Rev. iv. and v.

Application.

(1.) It is necessary to believe in God's existence, for it is the foundation of all religious faith.

"He that cometh to God must believe that He is." (Heb. xi. 6.)

(2.) It is necessary to believe in His unity, that we may be saved from the sin of worshipping any beside Him.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." (St. Matt. iv. 10.)

(3.) It is necessary to believe in the doctrine of the Trinity, for the method of our salvation is bound up with it.

"For through Him (the Son) we have access by one Spirit unto the Father." (Eph. ii. 18.)

LESSON III.

"The Father Almighty, Maker of Heaven and Earth."

THERE is but one God, but in the unity of the Godhead there are three Persons.

We have now to consider the titles given in the Belief to the first Person of the Holy Trinity.

1. He is "the Father."
2. He is "Almighty."
3. He is "the Maker of heaven and earth."

I. Concerning His title "the Father."

(1.) This Name sets forth our connection with Him—

1. As created by Him.

"Have we not all one Father? hath not one God created us?" (Mal. ii. 10.)

2. As united to His Son; and thus raised to a far higher sonship by being regenerate, or born again.

"Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26: see also St. John iii. 3; Eph. i. 5, and ii. 10.)[m]

(2.) Likewise His connection with the second Person of the Holy Trinity.

He is the Father of Jesus Christ,—

1. As born of the Virgin Mary.

"The power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." St. Luke i. 35.

2. As raised from the dead, and so made Heir of all things.

"God hath raised up Jesus again: as it is also written in the second Psalm, Thou art My son, this day have I begotten Thee." (Acts xiii. 32, 33.)

3. In an infinitely higher sense, as begotten by Him from all Eternity.

"In the beginning was the Word, and the Word was with God, and the Word was God." And that Word was "the only-begotten Son." (St. John i. 1, 14, 18.)[n]

[m] In a yet fuller sense He will be the Father of those finally saved. They will be "the children of God, being the children of the Resurrection." (St. Luke xx. 35, 36: see also St. Matt. xix. 28.)

[n] This mystery is dwelt upon more fully in Lesson v.

II. Concerning His title "Almighty."

The Greek word in the Creed, which is translated "Almighty," stands sometimes in the Septuagint for God's title "the Lord of Hosts," (or of Sabaoth); sometimes for His Name "Shaddai."

By the first title is signified God's universal dominion; by the second, His Omnipotence.

According to this double meaning of "Almighty," we express our belief—

(1.) In God's universal *dominion*, which implies—

1. That all things are absolutely His for ever.

"Behold the heaven, and the heaven of heavens, is the Lord's thy God, the earth also, with all that therein is." (Deut. x. 14: see also 1 Chron. xxix. 11, and Ps. cxlv. 13.)

2. And that He has therefore the right to use and dispose of all things as He wills.

"The Lord hath made all things for Himself: yea, even the wicked for the day of evil." (Prov. xvi. 4: see also Jer. xviii. 6; Rom. xi. 36.)

(2.) And in His *omnipotence;* which implies—

1. That there is nothing which He cannot do.

"I know that Thou canst do everything." (Job xlii. 1, 2: see also St. Luke i. 37, and St. Mark x. 27.)°

2. That no real resistance can be made to His power.

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35: see also 2 Chron. xx. 6.)

3. And that all power, whatsoever is in any creature, is derived from Him.

° God cannot, however, contradict His own nature. It is "impossible for God to lie." (Heb. vi. 18.)

"There is no power but of God; the powers that be are ordained of God." (Rom. xiii. 1: see also Prov. viii. 15, 16; Dan. ii. 21, iv. 32; and St. John xix. 11.)

III. Concerning His title, "Maker of heaven and earth."

This title rightly follows next; for the work of creation is at the foundation of God's dominion, and the plainest proof of His omnipotence.

(1.) Of the extent of the expression "heaven and earth."

1. This was the common Hebrew phrase for the universe, called by the Greeks "the world."

"God, that made *the world* and all things therein." (Acts xvii. 24.)

2. It thus includes *all* things.

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible." (Col. i. 16.)

3. Even Satan and the other evil spirits.

"I form the light, and create darkness: I make peace and create evil; I, the Lord, do all these things." (Isa. xlv. 5, 7.)[p]

(2.) Of the true notion of creation.

God is the "Maker" of all things; i. e. He has created them, or made them out of nothing.

"In the beginning God created the heaven and the earth." (Gen. i. 1: see also Exodus xx. 11, and Heb. xi. 3.)[q]

[p] "Whatsoever is evil is not so by the Creator's action, but by the creature's defection."—*Pearson.*

[q] Upon this great mystery it may be remarked,

1. That the time when God first began to create is unknown to us. It was "in the beginning," perhaps countless ages before the world reached its present state.

(3.) Of the Person to whom the work of creation is ascribed.

1. The Creed, in agreement with Scripture, ascribes it to God the Father.

"Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is." (Acts iv. 24; compare v. 27.)

2. But we must remember that the Son and the Holy Spirit acted with Him.

a. We read of God, that He "created all things by Jesus Christ." (Eph. iii. 9: see also Heb. i. 2.)

b. And that "the Spirit of God *moved* upon the face of the waters." (Gen. i. 2: see also Ps. civ. 30.)

Application.

(1.) The Fatherhood of God should be the ground of our confidence in Him.

"Your *Father* knoweth what things ye have need of, before ye ask Him." (St. Matt. vi. 8: see also St. Matt. vii. 9—11.)

(2.) Our belief in His universal dominion should bring us into entire subjection to His will.

"The Lord is in His holy temple: let all the earth keep silence before Him." (Hab. ii. 20: see also St. Luke vi. 46.)

(3.) Our belief in His omnipotence should give life to our prayers.

"Unto Him that is able to do abundantly above all that

2. That He still exercises this wonderful power in creating the *soul* of every new-born child; which fact may help to strengthen our belief in His first great act of creation.

3. And that He may be said to have made some things *immediately* out of nothing; others *mediately*, i. e. out of something formerly made out of nothing.

Thus, for example, God created Adam's soul; He made his body out of the dust of the ground.

we ask or think; . . . unto Him be glory in the Church." (Eph. iii. 20.)

(3.) And as the great Creator of all things, we should constantly glorify Him.

"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things." (Rev. iv. 11.)

LESSON IV.

"And in Jesus Christ."

HAVING expressed our belief in the Father, we rightly express next our belief in the Son.

"Ye believe in God, believe also in Me." (St. John xiv. 1.)

Of Him the second division of the Creed treats; first representing Him under a threefold description—

1. By His nomination, as "Jesus Christ."
2. By His generation, as the "only Son" of God.
3. By His dominion, as "our Lord."

His nomination, "Jesus Christ," is the subject of this lesson.

I. Concerning His name "Jesus."

(1.) This name signifies God the Saviour.

1. It is the same name as Joshua: "Jesus, . . . that is Joshua." (Heb. iv. 8, see margin: see also Acts vii. 45.)
2. And Joshua is composed of two Hebrew words—*Jah*, one of the names of God, and *Oshea*, a Saviour.

(2.) And it was given to the great captain of the Israelites, who led them across the Jordan into the promised land.

"And Moses called Oshea, the son of Nun, Jehoshua." (Numbers xiii. 16: compare chap. xiv. 6, 30.)

This compound name signifying—

1. That he should be the saviour of his people.

"*Thou* shalt cause this people to inherit the land." (Joshua i. 6: see margin.)

2. In the strength of God.

"The Lord thy God is with thee whithersoever thou goest." (Joshua i. 5, 9.)

(3.) It was also given, as His proper Name, to Him who was born into the world of the Virgin Mary.

"His Name was called Jesus, which was so named of the angel before He was conceived in the womb." (St. Luke ii. 21.)

Thereby signifying,—

1. That He should be a Saviour in a far higher *sense*.

"Thou shalt call His Name Jesus: for He shall save His people from their sins." (St. Matt. i. 21: see also Acts iv. 12.)

2. And that in His own strength, as God.

"He Himself shall save us," (St. Matt. i. 21: see the Greek,) being "Emmanuel," that is, "God with us," (verse 23.)

(4.) And it was borne by the deliverer of Israel, as being also in many ways a *type* of the Saviour of the world.

1. Joshua alone, of all that came out of Egypt, could lead Israel into the promised land, and there assign to each tribe its portion.

So Jesus alone can bring us into the presence of God, and to the heavenly Jerusalem, where He is now preparing "many mansions" for us.

"There is none other Name under heaven given

among men whereby we must be saved." (Acts iv. 12: see also St. John xiv. 2.)

2. Or, to enter more into particulars,—
   a. Joshua began his office at the banks of the Jordan: there Jesus was also baptized.
   b. Joshua chose there twelve men out of the people to carry twelve stones over with them: Jesus thence began to choose His twelve Apostles as the foundation stones of the Christian Church.
   c. Joshua led Israel to victory over their foes—Jesus, our "Prince and Saviour," goeth in and out before us against our spiritual enemies[r].

II. Concerning His title "Christ."

(1.) With regard to His right to this title. In Jesus of Nazareth were fulfilled all the prophecies relating to the Christ; as, for example—

1. Regarding the time of His coming.
   a. It was foretold that "the sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh came." (Gen. xlix. 10.)
   b. And the Jews had still some political existence in the time of Jesus, but it was soon afterwards lost for ever[s].
2. Regarding His family,—
   a. It was foretold that the Christ should be "a rod out of the stem of Jesse." (Isa. xi. 1, 2, 10.)
   b. And Jesus was "the Son of David." (St. Matt. i. 1.)

[r] Thus, and in many other ways, was the great Jewish leader a type of Him whom God "hath raised up as an horn of salvation for us in the house of His servant David; that we should be saved from our enemies, and from the hand of all that hate us." (St. Luke i. 69, 71.)

[s] Shiloh was acknowledged by the Jews to signify the Christ, which is also evident from the description which in this text follows the name.

3. Regarding the place of His birth.
   a. The Christ was to be born "in Bethlehem of Judæa." St. Matt. ii. 4—6.
   b. And "Jesus was born in Bethlehem of Judæa." (St. Matt. ii. 1.)
4. Regarding the miraculous manner of it.
   a. Of the Christ it was foretold, "Behold, a Virgin shall conceive, and bear a Son." (Isa. vii. 14.)
   b. And Jesus was miraculously born of the Virgin Mary. (St. Luke i. 35.)
5. Regarding His miracles—
   a. It was foretold that, when the Christ came, "the eyes of the blind should be opened, and the ears of the deaf be unstopped; that the lame man should leap as an hart, and the tongue of the dumb should sing." (Isa. xxxv. 5, 6.)
   b. And when Jesus came "the blind received their sight, and the lame walked; the lepers were cleansed, and the deaf heard." (St. Matt. xi. 4—6.)
6. Regarding His sufferings.
   a. Much of what the Christ was to suffer was foretold in Isa. liii.
   b. And all therein recorded we read of as fulfilled in the story of the Saviour's Passion.

(2.) With regard to the meaning of this title.

1. "Christ" is the Greek for "Messiah," which signifies the "Anointed."
   "The Messiah, which is, being interpreted, 'the Anointed.'" (St. John i. 41: see margin.)
2. Under the Law men were anointed to three great offices.
   a. The office of prophet.
      "Elisha shalt thou anoint to be prophet in thy room." (1 Kings xix. 16.)
   b. That of priest.

"He poured the anointing oil upon Aaron's head." (Lev. viii. 12.)

c. That of king.

"The Lord sent me to anoint thee to be king over Israel." (1 Sam. xv. 1.)

3. And these three offices were united in the person of Jesus, as the "Christ."

a. That of prophet.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." . . . "And Jesus began to say unto them, This day is this Scripture fulfilled in your ears." (St. Luke iv. 18—21: compare Isa. lxi. 1—3.)

b. That of priest.

"Jesus, made an High Priest for ever after the order of Melchisedec." (Heb. vi. 20; compare Ps. cx. 4.)

c. That of king.

"He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (St. Luke i. 32, 33; compare Ps. ii. 6.)[t]

Application.

(1.) Our belief in "Jesus" should lead us—

1. To love Him above all things as our Saviour.

[t] Jesus was anointed with the Holy Spirit, of which in the old dispensation the material oil was a type. "God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts x. 38; compare St. Matt. iii. 16; and St. John iii. 34.)

In bearing this title of the "Christ," Jesus signified in what three ways He had come to be the Saviour.

1. As our Prophet, teaching us "the truth." (See St. John viii. 31, 32.)
2. As our Priest, opening for us "the way." (See St. Matt. xxvii. 50, 51.)
3. As our King, conveying to us "the life." (See St. John xvii. 2; compare St. John xiv. 6; and Rev. i. 18.)

"He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." (St. Matt. x. 37; compare St. Luke xiv. 26.)

2. And to prove our love by following Him.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (St. Matt. xvi. 24; compare St. John xiv. 15.)

(2.) And our belief in Him, as the "Christ," should stir us up to look to Him constantly—

1. As our Prophet, for light.

"Lord, to whom shall we go? Thou hast the words of eternal life." (St. John vi. 68: see also St. Matt. xvii. 5; and St. Luke x. 42, 39.)

2. As our Priest, for pardon.

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy." (Heb. iv. 15, 16.)

3. And as our King, for life.

"All power is given unto Me in heaven and earth; . . . and lo, I am *with you* alway, even unto the end of the world. Amen." (St. Matt. xxviii. 18—20: see also Eph. iv. 15, 16.)

LESSON V.

"His Only Son."

AFTER proclaiming His nomination, we next express our belief in the second Person of the Holy Trinity as God's "Only Son."

It is not enough to believe that Jesus is the Christ; we must also believe in Him as the Son of God.

"These are written that ye might believe that Jesus is the Christ, the Son of God." (St. John xx. 31.)

He is called the Son of God.

1. As born of the Virgin Mary.
2. As raised from the dead.
3. But He is God's "Only Son" in a far higher sense, viz. by eternal generation.

This great mystery may be considered under the following heads:—

I. Jesus Christ had an actual being and existence—

(1.) Before He was born into the world.

"What and if ye shall see the Son of Man ascend up where He was before?" (St. John vi. 38, 51, 62.)

(2.) Before John the Baptist.

"John bare witness of Him, and cried, saying, He was before me." (St. John i. 15.)

(3.) Before Abraham.

"Verily, verily, I say unto you, Before Abraham was I am." (St. John viii. 58.)

(4.) Before the world.

"God . . . hath in these last days spoken unto us by

His Son; . . . by whom also He made the worlds." (Heb. i. 2, 10—12.)

(5.) Before the angels.

For it is written again "He is before all things." (Col. i. 16, 17.)

II. That being which He thus had was an uncreated being, and so the Divine Essence, by which He was always truly God. As it is expressed in the Nicene Creed, He "was not made, being of one *substance* with the Father."

(1.) It was not a created being, for He Himself created all things.

"By Him were all things created." (Col. i. 16: see also St. John i. 3.)

(2.) But the Divine Essence, by which He was always truly God.

1. The name of "God" is often in the Bible given to Him.

"Thomas answered and said unto Him, My Lord and my God." (St. John xx. 28: see also Rom. ix. 5, 1 Tim iii. 16; and compare Isa. ix. 6.)

2. The glory of the Lord of Hosts, which Isaiah saw in vision, was His glory.

"These things said Esaias, when he saw His glory and spake of Him." (St. John xii. 41: compare Isa. vi. 1—3.)

3. He is declared to have been as truly God, as He was afterwards truly Man.

He "thought it not robbery to be equal with God; *yet* He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. ii. 6, 7.)

4. He calls Himself "Alpha and Omega," a title by which God describes His own being.

"I am Alpha and Omega, the First and the Last." (Rev. i. 11, 13: compare Isa. xliv. 6.)

5. And He died in proof of His divinity.

"Then said they all, Art Thou then the Son of God? And He said unto them, Ye say *that* I am." (St. Luke xxii. 70, 71: compare St. John v. 18.) "The Jews sought the more to kill Him, because He said that God was His Father, making Himself equal with God." (See also St. John x. 33.)

III. But this Divine Essence He had not of Himself, but by communication from the Father.

(1.) This is the declaration of the Nicene Creed:—

He was "begotten of His Father before all worlds, God of (out of) God, Light of Light, very God of very God."

(2.) Founded upon the Saviour's own words.

"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (St. John v. 26: see also ver. vii. 29.)

IV. This communication of the Divine Essence is the "generation" of the Son; and concerning it we must bear well in mind—

(1.) That it is a complete communication of the Godhead, so that Father and Son are one God.

"I and My Father are One." (St. John x. 30.)

(2.) That it has existed from all eternity, as has been shewn in section ii.

(3.) And that the Divine Essence has never in *like* manner been communicated to any other.

1. The Holy Ghost is also a partaker thereof, but by *procession*, not by *generation*.

"The Spirit of truth, which proceedeth from the Father." (St. John xv. 26.)

2. And Christians are "sons of God" in an infinitely lower sense.

a. Our sonship is the result of regeneration, after natural birth, by *adoption* into the family of God.

"God sent forth His Son . . . that we might receive the adoption of sons." (Gal. iv. 4, 5.)

b. And the regeneration which then takes place, is due, not to the communication of the Divine Essence, but to the conveyance of the grace of God.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (1 Cor. iii. 16.)

Application.

(1.) Our faith in Jesus Christ, as the only-begotten Son of God, should be strong enough to assure us of the sufficiency of the price paid for our redemption.

We "are not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." (1 St. Peter i. 18, 19.)[u]

(2.) This faith should also lead us to give due honour to Him.

"All men should honour the Son, even as they honour the Father." (St. John v. 22, 23: see also Rev. v. 13.)

(3.) And it should teach us to value aright the greatness of the Father's love for us.

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (St. John iii. 16: see also 1 St. John iv. 9, 10.)

[u] That Blood was precious indeed, seeing that it was the Blood of Him who was God. (See Acts xx. 28.)

LESSON VI.

"Our Lord."

THE dominion of Jesus Christ is expressed in these words, and it is a necessary consequence of His eternal sonship. As Heir He is Lord of all things in His Father's house.

But the nature of His dominion may be more clearly understood by considering—

1. The meaning of the word "Lord" in the Bible.
2. The application of this title to Jesus Christ.
3. His consequent connection with us as "our Lord."

I. Concerning the meaning of the word "Lord," or "κύριος," in the Bible.

(1.) This Greek word was sometimes applied to men, as expressive of human authority,—

1. In the Septuagint version of the Old Testament.
   For example (in Gen. xxxiii. 8), "These are to find grace in the sight of my lord." (See also Gen. xviii. 12, and compare 1 St. Peter iii. 6.)
2. And by the writers of the New Testament.
   For example, (in 1 Cor. viii. 5,) "There be gods many and lords many." (See also Acts xvi. 16.)

(2.) But it is for the most part used in a Divine sense,—

1. In the Septuagint, as a translation of the word "Jehovah," one of the proper names of God.
   For example, (in Exodus vi. 3,) we read, "And God spake unto Moses, and said unto him, I am the Lord," (or Jehovah). (See margin: see also Ps. lxxxiii. 18.)

2. And throughout the New Testament.

For example, (in Heb. viii. 8,) "Behold the days come, saith the Lord," (Jehovah being the original word in Jeremiah).[x]

II. Concerning the application of this title to Jesus Christ.

(1.) The name is given to Him in both the above senses.

1. As signifying "Jehovah."

"And Thou, Child, shalt be called the Prophet of the Highest, for Thou shalt go before the face of the Lord to prepare His ways." (St. Luke i. 76; compare Mal. iii. 1.)

2. And in reference to His human nature.

"The Son of Man is Lord even of the Sabbath day." (St. Matt. xii. 8: see also Phil. ii. 11.)

(2.) A twofold dominion is thus ascribed to Him.

1. One, as inherent in His divinity.

As confessed, for example, by St. Thomas when he "answered, and said unto Him, My Lord, and my God." (St. John xx. 28.)

2. And another, as bestowed on His humanity.

"And Jesus came, and spake unto them, saying, All power is given unto Me in heaven and in earth." (St. Matt. xxviii. 18.)

a. So that, as man, He can forgive sins.

"The Son of *Man* hath power on earth to forgive sins." (St. Matt. ix. 2, 6.)

b. And will execute judgment.

"The Father . . . hath given Him authority to execute judgment also, because He is the Son of Man." (St. John v. 26, 27.)

[x] By the name "Jehovah," is signified God's nature in connection with His relation to man, the "Father of spirits," who made a covenant with man, &c. (See Smith's Dictionary of the Bible, art. Jehovah.)

(3.) With regard to His dominion as man, it is to be further remarked—

1. That it will in part cease hereafter; viz. when the object for which it was in part given shall have been accomplished.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet." (1 Cor. xv. 24, 25.)

2. But it will be in part eternal.

"He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." (St. Luke i. 32, 33: see also Dan. vii. 13, 14.)

III. Concerning His consequent connection with us.

(1.) He is "our Lord"—

1. By right of His universal dominion, as Jehovah.

"Jesus Christ . . . He is Lord of all." (Acts x. 36.)

2. And by virtue of that power over all flesh which was promised to Him as the Son of Man.

"I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Ps. ii. 8.)

(2). But He is "our Lord" in a more peculiar sense,—

1. As having redeemed us; for we thus became His—

a. By right of conquest.

"He . . . took part of the same (flesh and blood); that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii. 14, 15: see also St. Luke xi. 21, 22; and Col. ii. 15.)

b. And of purchase.

"He hath purchased the Church of God with His own Blood." (Acts xx. 28.)

2. And because in baptism we have bound ourselves to His service.

Application.

(1.) Our faith in Jesus Christ, as Lord of all, may teach us to take a right view of all human authority, as derived from Him.

"Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." (Rom. xiii. 1.)

(2.) Our faith in Him, as more especially "*our* Lord," should make us realize our condition, and consequent duty as belonging to Him.

"Know ye not that ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

(3.) And it should also be to us a source of spiritual comfort and encouragement.

For He is able to dispose of all things as He wills; and the same Lord over all is rich unto all that call upon Him." (Rom. x. 12.)

LESSON VII.

"Conceived by the Holy Ghost, born of the Virgin Mary."

AFTER this threefold description of the Saviour, we go on to set forth in the Creed what He has done, is doing, and will do for man's salvation.

And concerning *the past* we declare, in the first place, that He was "conceived by the Holy Ghost, born of the Virgin Mary."

In dwelling upon these words as the subject of the present lesson, we may consider—

1. Their truth as set forth in Scripture.
2. The significance of the great mystery of which they treat.

I. Concerning the truth of these words of the Creed.

(1.) He was "conceived by the Holy Ghost."

1. This is plainly declared in the Gospels.
   "That which is conceived in her is of the Holy Ghost." (St. Matt. i. 20: see also St. Luke i. 35.)
2. So that Joseph was only His reputed father.
   "Being, as was supposed, the Son of Joseph." (St. Luke iii. 23.)

(2.) And He was "born of the Virgin Mary."

1. It was foretold that the Messiah should be born of a Virgin.
   "Behold a virgin shall conceive, and bear a Son." (Isa. vii. 14: comp. Gen. iii. 15.)
2. And so accordingly it came to pass. (See St. Matt. i. 18—25.)
3. And it is probable that His mother remained ever a virgin.
   a. Such was the universal tradition of the early Church.
   b. Nor is that tradition contradicted by the Scripture mention of His "brethren;" for example, when we read in St. John ii. 12, that "He went down to Capernaum, He, and His mother, and His brethren."
      1. For the expression "brethren," in the Bible, includes cousins and nephews, &c.

"Abram said unto Lot, . . . We be brethren." (Gen. xiii. 8: comp. ch. xii. 5: see also ch. xxix. 12.)

2. And those who are called the Lord's brethren were plainly cousins: "There stood by the Cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas." (St. John xix. 25.) And St. Matthew tells us that *this* Mary was the mother of James and Joses, who are called the Saviour's brethren. (See St. Matt. xiii. 55; xxvii. 56.)

II. Concerning the significance of this great mystery.

(1.) Jesus Christ thus took upon Himself our human nature.

1. He became man, or, in the words of the Nicene Creed, He "was made man."

"There is one God, and one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5: see also St. John i. 14, Heb. ii. 14—17.)

2. By which it is implied that He took to Himself—

a. A human body.

"Forasmuch . . . as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. ii. 14: see also St. Luke xxiv. 39.)

b. And a human soul.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death." (St. Matt. xxvi. 38: see also St. Luke ii. 52, and St. Luke xxiii. 46.)[y]

(2.) But, in declaring our faith in Christ's manhood, we must guard against the *four great heresies* with which the early Church had to contend.

[y] In the words of the Athanasian Creed, He became "perfect (or complete) Man, of a reasonable soul, and human flesh subsisting."

1. The heresy of Arius, who denied the Saviour's Godhead.

   Arius allowed His previous existence, but denied His equality with the Father[z].

2. That of Apollinaris, who denied the completeness of His manhood.

   Distinguishing between man's soul, and mind (or spirit), he acknowledged that Christ assumed a body and soul, but not a spirit. Apollinaris held that the "Word" was in the place of it[a].

3. That of Nestorius, who denied that the Son of God could be born.

   He believed that the man Christ Jesus was conceived and born, and that the Son of God was afterwards united to him. Thus did he so sever the two natures as to conceive of two persons[b].

4. That of Eutyches, who confused the two natures of the Saviour.

   He imagined that the human nature, distinct at first, was afterwards absorbed into the divine[c].

(3.) We may note that we are put on our guard against these heresies by four distinct assertions made in the Athanasian Creed.

1. Christ is "God." "Equal to the Father as touching His Godhead;"—against Arius.

[z] This heresy was condemned in the Council of Nicæa, held A.D. 325.

[a] This heresy was condemned in the Council of Constantinople, held A.D. 381.

[b] This heresy was condemned in the Council of Ephesus, held A.D. 431.

[c] This heresy was condemned in the Council of Chalcedon, held A.D. 451.

It is to be observed that, after the first heresy had sprung up, each succeeding one arose out of the truth asserted in opposition to the former error. The pendulum of opinion swung back too far in the opposite direction.

2. Christ is "Man." "Perfect Man, of a reasonable soul and human flesh subsisting;"—against Apollinaris.
3. "Who, although He be God and Man, yet He is not two, but one Christ;"—against Nestorius.
4. "One altogether; not by confusion of substance (of natures), but by unity of Person;"—against Eutyches.

Application.

(1.) Our belief in the miraculous conception of Jesus Christ—

1. Should lead us to give *due* honour to her who was so highly honoured of God.

   "And Mary said, . . . Behold from henceforth all generations shall call me blessed." (St. Luke i. 46, 48.)

2. And should assure us of the perfect purity of His human nature.

   "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners." (Heb. vii. 26: see also Heb. iv. 15, and 1 St. John iii. 5.)

(2.) And on the fact of His birth into this world we must build up our hopes of eternal life. By becoming *man* the Son of God made it possible for us to be united to Him; *thus* did He provide a way for man's restoration from his fallen state.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I shall give is my *flesh*, which I will give for the life of the world. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." (St. John vi. 51, 54.)

LESSON VIII.

"Suffered under Pontius Pilate."

HAVING proclaimed the fact of His Incarnation, we next express our belief in what the Saviour went through on earth for our sakes.

And first, more generally, that He "suffered under Pontius Pilate."

I. Concerning the Saviour's sufferings.

(1.) It was foretold throughout the Old Testament that the Messiah, when He came, should suffer.

"And the Lord God said unto the serpent, . . . Thou shalt bruise His heel." (Gen. iii. 14, 15; compare Isa. liii.)

(2.) And there are repeated appeals to this fact in the New Testament.

"Ought not Christ to have suffered these things? . . . Thus it is written, and thus it behoved Christ to suffer." (St. Luke xxiv. 26, 46: see also Acts xvii. 3; 1 St. Peter i. 11.)

(3.) Jesus of Nazareth, as the true Messiah, did accordingly suffer when on earth—

1. In His human body.

a. From weariness.

"Jesus . . . being wearied with His journey, sat thus on the well." (St. John iv. 6; compare St. Mark vi. 31.)

b. From exposure.

"Jesus said unto him, Foxes have holes, and birds

of the air have nests; but the Son of Man hath not where to lay His head." (St. Luke ix. 58.)

c. And from want.

"And on the morrow, when they were come from Bethany, He was hungry." (St. Mark xi. 12: see also St. John iv. 7.)

d. Besides all the bodily pains of His most cruel death.

2. And in His human soul.

a. From His contact with sin, owing to His own perfect holiness[d].

"Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (St. Matt. xvii. 17.)

b. From His contact with suffering, owing to the perfection of His human sympathy.

"Himself took our infirmities, and bare our sicknesses." (St. Matt. viii. 17: see also St. Mark vii. 34; St. Luke xix. 41; and St. John xi. 35.)

c. And from the temptations that assailed Him.

"He Himself hath suffered, being *tempted*." (Heb. ii. 18; compare St. Matt. xxvi. 38, 39.)

(4.) Regarding His sufferings it may be further remarked,

1. That they must be thought of wholly in connection with His human nature[e].

"Christ hath suffered for us *in the flesh*." (1 St. Peter iv. 1: see also ch. iii. 18.)

2. And that they were of the sort foretold about the

[d] Bearing in mind His zeal for His Father's glory and utter devotion to His will, His own perfect purity and abhorrence of all evil, this must have been the source of His keenest sufferings. Even a grain of sand causes intense agony in a perfect eye.

[e] We must not so confound His two natures as to imagine that He suffered aught as *God*, although it is written that "the Lord of Glory was crucified." (See 1 Cor. ii. 8.)

promised Christ. This will appear, more particularly, in the next lesson, in relation to His death. More generally, it is evident from the words of Isaiah—

"He is despised and rejected of men; a Man of sorrows, and acquainted with grief: . . . surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4; compare St. John i. 46; St. Matt. viii. 16, 17.)

II. Concerning the mention of the name of Pontius Pilate.

(1.) He was the Roman governor of Judæa during our Saviour's ministry.

"Pontius Pilate being governor of Judæa." (St. Luke iii. 1.)

(2.) And his name is recorded in the Creed—

1. To assure us of the *time* when the Saviour suffered. For it was the custom of the ancients to mark time by the change of governors.
2. To remind us of the testimony he gave to the innocency of our Lord's life.
   "I find in Him no fault at all." (St. John xviii. 38.)
3. And to account for the *manner* of His death, in agreement with prophecy.
   For crucifixion was a Roman, but not a Jewish form of capital punishment.

Application.

(1.) Our Saviour's sufferings should assure us—

1. Of the *verity* of His human nature.
   "Then saith He to Thomas, Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side." (St. John xx. 27: comp. ver. 25.)

2. And of His sympathy with us in our sufferings.

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." (Heb. iv. 15.)

(2.) They should stir us up to copy His patience and resignation when we are called upon to suffer.

"Christ also suffered for us, leaving us an example, that ye should follow His steps." (1 St. Pet. ii. 21.)

(3.) But, above all, we must rest our hopes of forgiveness upon what He went through for our sakes.

"He appeared to put away sin by the sacrifice of Himself." (Heb. ix. 26: see also 1 St. Pet. ii. 24.)

LESSON IX.

"Crucified, Dead, and Buried."

HAVING considered, more generally, the sufferings of our Lord's whole life on earth, we come next to the declaration of the Creed that He was "crucified, dead, and buried."

I. Concerning His crucifixion.

(1.) It was foretold of the Messiah that He should be crucified—

1. Under the types,—

a. Of Isaac bearing the wood on which he was to be offered.

"And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son." (Gen. xxii. 6: compare St. John xix. 17.)[f]

[f] The whole story of Abraham offering up on Mount Moriah "his only son Isaac whom he loved," was a great foreshadowing of the offering up of His only Son by God the Father Almighty.

b. And of the brazen serpent raised upon a pole.

"And Moses made a serpent of brass and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Numbers xxi. 9; comp. St. John iii. 14, 15.)

2. By direct words of prophecy.

"They pierced My hands and My feet." (Psalm xxii. 16: see also Zech. xii. 10.)

(2.) And accordingly Jesus of Nazareth, as the true Christ, was crucified.

1. The fact is most fully set forth in the Gospel story.

"And they crucified Him." (St. Matt. xxvii. 35.)

2. And in dwelling on it we should seek to realize—

a. The bitterness of such a death.

"O My Father, if it be possible, let this cup pass from Me." (St. Matt. xxvi. 39: comp. ch. xx. 22.)

b. And its disgraceful nature.

"There they crucified Him and the *malefactors*." (St. Luke xxiii. 33: comp. Phil. ii. 8.)[g]

II. Concerning His death.

(1.) It was foretold that the Messiah should die—

1. Under the type of the paschal lamb.

"The whole assembly of the congregation of Israel shall kill it in the evening." (Exodus xii. 6.)

2. And in direct words of prophecy.

"He was cut off out of the land of the living." (Isa. liii. 7, 8.)

(2.) And Jesus, as the true Christ, did accordingly die.

1. Of the *fact* we have ample proof.

"They came to Jesus and saw that He was dead

[g] Crucifixion was the punishment to which the vilest criminals were condemned.

already." (St. John xix. 33: see also St. Mark xv. 44, and Rev. i. 18.)

2. And, with regard to what is *meant* by His death, we must bear in mind—

a. That it was confined to His human nature. As God He ever has been, and ever will be, "the eternal Son."

"Thou art the same, Thy years shall not fail." (Heb. i. 12.)

b. And that it consisted in an actual separation of soul and body.

"And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the Ghost." (St. Luke xxiii. 46.)

III. Concerning His burial.

(1.) This also was foretold regarding the Christ—

1. Under the type of the prophet Jonah.

"As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." (St. Matt. xii. 40.)

2. And in the words of the Psalmist, speaking in the person of Christ.

"Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." (Ps. xvi. 9, 10.)

(2.) And Jesus was buried—

1. By the request of His enemies, though contrary to the Roman law.

"The Jews . . . besought Pilate . . . that He might be taken away." (St. John xix. 31.)

2. And by two rich men, though He had died between thieves, that the Scripture might be fulfilled:—

"Now in the place where He was crucified there was a garden, and in the garden a sepulchre: . . . there Joseph of Arimathæa and Nicodemus laid Jesus." (St. John xix. 38—42: comp. Isa. liii. 9.)[h]

Application.

(1.) We must look on the Crucifixion of our Lord as the culminating point of His sufferings whereby He made atonement for us.

1. Upon the Cross He bore in our stead the curse of the Law.

"Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13: comp. Deut. xxvii. 26.)

2. And thus did He "blot out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross." (Col. ii. 14.)[i]

(2.) But by the *example* of Christ, in submitting to His Cross, we should also be stirred up—

1. To take up daily *our* cross.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (St. Matt. xvi. 24.)

2. To copy His humility.

"Let this mind be in you, which was also in Christ Jesus, . . . who humbled himself, and became obedient unto death, *even* the death of the cross." (Phil. ii. 5—8.)

3. And His marvellous charity.

[h] The burial of the Saviour gives us a further assurance of the reality of His death. (See St. Mark xv. 45.)

[i] The commandments are thus looked on as a bill, or bond, between us and God, in agreement with the ancient custom of cancelling such, by striking a nail through the writing.

"This is My commandment, that ye love one another, as I have loved you. . . . Greater love hath no man than this, that a man lay down his life for his friends." (St. John xv. 12, 13.)

LESSON X.

"He descended into Hell; the Third Day He rose again from the Dead."

AFTER declaring that the Saviour died and was buried, the words of the Creed, which form the subject of the present lesson, treat of His descent into hell, and of His resurrection; or, in other words,—

1. Of what is revealed about His soul on its separation from the body.
2. And of its re-union with His body.

I. Concerning His descent into hell.

(1.) With regard to the *meaning* of "hell."

There are two words in the Greek Testament translated into the English word "hell."

1. γέεννα, the place to which condemned souls and fallen spirits shall be finally banished.

   "It is better for thee to enter into life maimed, than having two hands to go into hell (γέεννα), into the fire that never shall be quenched: where their worm dieth not." (St. Mark ix. 43, 44: see also St. Matt. xxiii. 15.)

2. And Ἅδης, which is the word used in the Creed, and which signifies the place in which all the departed souls of men are dwelling until the judgment day,

containing two great divisions, as set forth in the parable of Dives and Lazarus:—

"And in hell (Hades) the rich man lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (St. Luke xvi. 19—31.)[k]

(2.) With regard to the *fact* that Jesus Christ descended into Hades.

1. It is plainly asserted in St. Peter's speech on the day of Pentecost.

   David "spake of the resurrection of Christ, that his soul was not left in hell," (Hades). (Acts ii. 25—31.)

2. But that the division of Hades into which He went was "Paradise," appears from His words to the penitent thief:—

   "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise." (St. Luke xxiii. 43.)[l]

(3.) His object in going there appears to have been twofold.

1. "That He, by the grace of God, might taste death for every man." (Heb. ii. 9.) For death cannot be truly undergone unless the soul leaves the body and goes to the place of departed souls.

[k] Further proof that the souls of men do not sleep after death, but pass at once to either division of Hades, may be drawn from Gen. xxxvii. 35, ("grave" = Hades); Numbers xvi. 30, ("the pit" = Hades); and Isa. xiv. 9.

[l] Hades is sometimes supposed to be in the lower parts of the earth from expressions in the texts given in the last note, and from the following, 1 Sam. xxviii. 11, 14, and Eph. iv. 9. Hence the declaration "He *descended*."

Paradise, or the part of Hades containing the souls of the blessed in their intermediate state, is also called "Abraham's bosom" (St. Luke xvi. 22), an expression borrowed from the Eastern custom of reclining at a feast on couches.

2. But also that He might proclaim there the glad tidings of His victory.

"Christ suffered for us, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quick in His Spirit; by which (or in which) He went and preached to the spirits in safe keeping, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." (1 St. Peter iii. 18, 19.)[m]

II. Concerning His Resurrection.

(1.) With regard to the fact.

1. It was foretold that the Messiah should rise from the dead,—

a. In the typical stories—

1. Of Isaac.

"Abraham accounted that God was able to raise Isaac up, even from the dead; from whence also he received him in a *figure*." (Heb. xi. 9.)

2. And of Joseph.

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon." (Gen. xli. 14.)[n]

[m] It can hardly be believed that all who died in the Flood are doomed to eternal perdition. Some we may hope died then in penitence, and so in a state of salvation. And in this text they are perhaps specially mentioned, because, having perished in the most awful of God's temporal judgments, they specially needed the comfort of Christ's presence and the glad tidings of the Gospel. That saved souls in Hades needed enlightenment is not surprising, since even "the angels desire to look into" the things which God has planned for man's salvation. See 1 St. Peter i. 12. (See Bp. Browne's "Exposition of the Articles," *in loc.* The above is his translation of this very difficult text.)

[n] As Joseph's sojourn in the dungeon represented the Messiah's death, so did the raising of him out of it represent His resurrection.

b. In direct words.

"Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." (Ps. xvi. 10: see also Ps. ii. 7; compare Acts xiii. 33.)

2. And Jesus, as the true Messiah, did accordingly rise.

a. The fact is testified—

1. By the women who followed Him.

"Mary Magdalene came and told the disciples that she had seen the Lord." (St. John xx. 18; compare St. Luke xxiv. 10.)

2. By the Apostles.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus." (Acts iv. 33; compare Acts i. 3, 21, 22.)

3. By the angels.

Angels "said unto them, Why seek ye the living among the dead? He is not here, but is risen." (St. Luke xxiv. 4—6.)

4. Even by His enemies.

"Some of the watch came into the city, and shewed unto the chief priests all the things that were done." (St. Matt. xxviii. 11.)°

b. And the body in which He shewed Himself—

1. Was a *real* body.

"Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." (St. Luke xxiv. 39.)

2. And the *same* body in which He had died.

"Behold My hands and My feet, that it is I myself." (St. Luke xxiv. 39.)

3. But it had become a spiritual body.

° See Townson's "Discourses on the Gospels," for the order of events on the morning of the resurrection.

"He vanished out of their sight." (St. Luke xxiv. 31; compare St. John xx. 19.)[p]

(2.) With regard to the expression "the third day."

1. As to the *time* that had passed since His death.

a. It was typically foretold that—

"As Jonas was three days and three nights in the whale's belly; so the Son of Man should be three days and three nights in the heart of the earth." (St. Matt. xii. 40.)[q]

b. And so it came to pass.

"Him God raised up the third day." (Acts x. 40.)

2. As to the *particular* day on which He rose.

a. It was the first day of the week.

"Very early in the morning the first day of the week, they came unto the sepulchre." (St. Mark xvi. 1, 2.)

b. And that day became in consequence the Christians' great day of rest and public worship.

"Upon the first day of the week, when the disciples came together to eat bread, Paul preached unto them." (Acts xx. 7: see also Rev. i. 10, &c.)

Application.

(1.) The fact that the Saviour descended into hell—

1. Should comfort us in the hour of death.

"Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me." (Ps. xxiii. 4: see also Isa. xliii. 2.)

2. And should lead us to dwell often upon the *immediate* change which death must bring upon us.

[p] It was doubtless *glorified* upon His ascension.

[q] In the prophecy above given, a part of a day must be held to signify a night and a day, the Jews counting their day as beginning at sunset. (See St. Matt. xxvii. 19.)

a. We shall be at once with Christ and the redeemed in Paradise.

"Having a desire to depart, and to be with Christ: which is far better." (Phil. i. 23: comp. St. Luke xxiii. 43.)

b. Or with other lost souls in torments.

"The rich man also died and was buried; and in hell he lift up his eyes, being in torments." (St. Luke xvi. 23.)

(2.) And the fact of His resurrection—

1. May afford us one of the plainest proofs of His Divinity.

   He was "declared to be the Son of God with power . . . by the resurrection from the dead." (Rom. i. 3, 4.)

2. And may give us assurance that our bodies shall be raised again in Him.

   "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." (Rom. viii. 11.)

3. Provided that the power of His resurrection is seen in the nature of our present lives.

   "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. vi. 4, 5: see also 1 St. John iii. 1—3, and Rev. xx. 6.)[r]

[r] See Dr. Vaughan's "Lectures on the Revelation of St. John," *in loc.* for the meaning of the last text.

All men shall rise again by virtue of the resurrection of the Son of Man, but "every man in his own order: some to everlasting life, some to shame and everlasting contempt." (See 1 Cor. xv. 22, 23, and Dan. xii. 2.)

LESSON XI.

"He ascended into Heaven, and sitteth on the right Hand of God the Father Almighty."

IN those words of the Belief which form the subject of this lesson, the last great act of the Son of Man in the *past* is recorded, and His connection with us in the *present* time is proclaimed.

Having "shewn Himself alive after His Passion by many infallible proofs," and having spoken "of the things pertaining to the kingdom of God,"—

1. "He ascended into heaven,"—
2. And now "sitteth on the right hand of God the Father Almighty."

I. Concerning His ascension.

(1.) This great act was foretold—

1. Typically, by the entrance of the high priest into the holy of holies.

"Into the second (the holy of holies) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; . . . which was a *figure* for the time then present." (Heb. ix. 7—9.)

2. And in direct words of prophecy.

"Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men." (Ps. lxviii. 18: comp. Eph. iv. 8—10.)

(2.) And Jesus our Lord, as the true Christ, did accordingly ascend.

1. We are assured of the fact—
   a. By the presence of the Apostles at the wonderful scene.
   "While they beheld He was taken up; and a cloud received Him out of their sight." (Acts i. 9: see also St. Luke xxiv. 50, 51.)
   b. And by the testimony of attending angels.
   "While they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 10, 11.)
2. And, with regard to the manner of it, we must understand—
   a. That our Lord ascended in His human nature. It was a translation of *the Man* Christ Jesus which the Apostles saw, in agreement with His own previous declaration—
   "I ascend unto My Father, and your Father; and to My God, and your God." (St. John xx. 17.)
   b. And that He entered into the heaven of heavens, where God's glory is especially manifested.
   "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 12, 24: see also Heb. vi. 19—20.)

II. Concerning His session.

(1.) That the promised Christ should be exalted—
1. Was typified beforehand in the story of Joseph.
   "And Pharaoh said unto Joseph, . . . Thou shalt be over my house, and according unto thy word shall

my people be ruled: only *in the throne* will I be greater than thou." (Gen. xli. 39—43.)[s]

2. And foretold by the Psalmist:—

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." (Ps. cx. 1.)[t]

(2.) And Jesus, as the true Messiah, has been accordingly exalted.

1. The fact is plainly declared.

"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." (St. Mark xvi. 19: see also Heb. i. 3, and 1 St. Peter iii. 22.)

2. And, with regard to the meaning of the fact, we must understand—

a. That the language describing it is metaphorical. The right hand among men is the place of honour, of power, and of joy, and therefore Christ's session at God's right hand signifies that He now shares with God—

1. His glorious Majesty.

He is "set on the right hand of the throne of the majesty in the heavens." (Heb. viii. 1.)

2. His infinite power.

"Hereafter ye shall *see* the Son of Man sitting on the right hand of power." (St. Matt. xxvi. 64.)

3. And His perfect bliss.

"At Thy right hand there are pleasures for evermore." (Ps. xvi. 11: comp. Heb. xii. 2.)

[s] Joseph throughout his career was a type of the Messiah, as may be profitably traced.

[t] This Psalm was acknowledged by the Jews to treat of the Messiah. See St. Matt. xxii. 42—46.

b. And that He *exercises* His present dominion—

1. In putting down His enemies.

"This Man . . . sat down on the right hand of God; from thenceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.)

2. In aiding His brethren while on earth; which He does—

a. By interceding for them as their great High Priest.

"He is able also to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25: see also Heb. iv. 14—16.)[u]

b. And by sending to them the constant help of the Spirit, His "unspeakable gift."

"If I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." (St. John xvi. 7: comp. Eph. iv. 7, 15, 16.)

3. In making preparations for their future bliss.

"In My Father's house are many mansions. . . . I go to prepare a place for you." (St. John xiv. 2.)

Application.

(1.) The fact that Jesus Christ has ascended into heaven,—

1. Should lead us in heart and mind to ascend there now.

"Seek those things which are above; where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." (Col. iii. 1—3: see also St. Matt. vi. 21, and St. John xii. 32.)

[u] As an "advocate" He pleads their cause with the Father, and then He *intercedes* between them and the Father that His pleading should not be in vain.

2. And it should stir up in us a good hope of being one day actually admitted there in bodily presence, since *One* has already taken thither our human nature.

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus." (Heb. vi. 19, 20.)

(2.) And the fact that the Saviour now sits at God's right hand should lead us to look to Him there—

1. For daily pardon.

"If any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins." (1 St. John ii. 1, 2.)

2. And for daily grace.

"That we may be strengthened with might by His Spirit in the inner man." (Eph. iii. 16.)

LESSON XII.

"From thence He shall come to judge the Quick and the Dead."

THE Son of man *now* sits and reigns at the right hand of His father.

His return to judgment has yet to be accomplished in the *future* of this world's history.

In dwelling in this lesson upon the words of the Belief in which that return is proclaimed, we may consider—

1. The fact that Jesus Christ will come again from heaven.
2. The object of His second coming.

I. Concerning the fact that Jesus Christ will come again from heaven.

(1.) A *second* coming of the promised Christ is foretold in the Old Testament—

1. By types, under the figure of the high priest returning to the people from the holy of holies on the day of atonement.
2. And in direct words of prophecy.

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven." (Dan. vii. 13, 14.)[v]

(2.) And the second coming of Jesus, as the true Messiah, is prophesied in the New Testament—

1. By the Saviour Himself.

a. Under various images.

1. That of a master returning to His household.

"The Lord of that servant shall come in a day when he looketh not for Him." (St. Matt. xxiv. 45—51.)

2. That of a nobleman returning from a far country.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return." (St. Luke xix. 12.)

3. That of a bridegroom coming to his marriage.

"At midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him." (St. Matt. xxv. 6.)

b. And in direct words,—

1. In the form of a promise to His disciples.

[v] The Jews acknowledged "the Son of Man" here to signify the Messiah. That a *second* coming is here foretold is evident from the description of it differing so much from that of His first coming foretold in Zech. ix. 9. The Jews sought to explain away a double coming by asserting that He would come in one way *or* the other, according to their deserts.

"If I go, and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." (St. John xiv. 2.)

2. And in the form of a warning to His enemies.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (St. Matt. xxvi. 64.)

2. By the Apostles.

"Yet a little while, and He that shall come will come, and will not tarry." (Heb. x. 37: see also Rev. i. 7.)

3. And by angels.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11.)

II. Concerning the object of His second coming.

(1.) All men shall one day be judged.

1. Of this the consciences of men assure them.

"Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii. 14—16.)

2. Their sense of God's character.

"Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)[x]

3. And, moreover, His own declared purpose.

"It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27: see also Rev. xx. 12, 13.)

(2.) And the Son of Man will be the judge at His second coming.

"The Father judgeth no man, but hath committed all

[x] There is need of a future re-adjustment of things in order that God's character for justice may be vindicated.

judgment unto the Son." (St. John v. 22: comp. Acts xvii. 31.)

1. In *reward* for all His sufferings as man.

"He humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow." (Phil. ii. 8, 9.)

2. That all men may *see* their Judge.

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." (St. John i. 18.)[y]

3. And to give us *confidence* about that awful hour. Our Judge will be one who, having our nature, can feel for our infirmities, and who, in that nature, died for our sakes.

"Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 34.)

(3.) And concerning the nature of His judgment, it has been revealed,—

1. That it will be conducted with awful majesty.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." (St. Matt. xxv. 31: compare Rev. xx. 11.)

2. And with an authority that none shall be able to resist.

He will "judge the quick and the dead"—*all* men alive at His coming, and *all* who have ever been alive.

[y] It would appear that none shall see *God* but those who are to enjoy His presence for ever. (See St. Matt. v. 8, and Rev. xxii. 4.)

"We must all appear before the judgment-seat of Christ." (2 Cor. v. 10: see also St. Matt. xxv. 32; 1 Cor. xv. 51; and Rev. xx. 13.)

3. That when all are gathered—

a. The thoughts and actions of all men shall be brought to light.

"Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Cor. iv. 5: see also Eccles. xii. 14; and Rev. xx. 12.)

b. Except the sins and shortcomings of the saved.

"All his transgressions that he hath committed, they shall not be mentioned unto him." (Ezek. xviii. 22: see also Ps. xxxii. 1; Isa. xliii. 25; and Heb. viii. 12.)

4. That sentence will be then pronounced.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you. . . . Then shall He say also unto them on the left hand, Depart, ye cursed, into everlasting fire." (St. Matt. xxv. 34, 41.)

5. And thereupon carried into execution.

"And these shall go away into everlasting punishment: but the righteous into life eternal." (St. Matt. xxv. 46.)

Application.

(1.) The fact that Jesus Christ may come again at any hour, should stir us up to constant watchfulness.

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." (St. Mark xiii. 34—37.)

(2.) The fact that He will come to judge every man "according to his works" should stir us up—

1. To keep from every form of sin, and to be doing good. "God is not unrighteous, to forget your work and labour of love." (Heb. vi. 10; compare St. Matt. x. 42.)
2. And to endeavour to *make sure*, by the sincerity of our repentance and the strength of our faith, that our past sins are blotted out.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts iii. 19.)

(3.) We may then look forward with joyful hope to the second coming of the Saviour. It will then bring to us deliverance from all sin and suffering, and everlasting bliss and glory.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (St. Luke xxi. 28.)

LESSON XIII.

"I Believe in the Holy Ghost."

THE third division of the Belief treats of the Holy Ghost; speaking of Him, first, personally; then of the Church, the chief sphere of His work; and thirdly, of the four great privileges of the Church.

We first express our faith in Him personally in the words "I believe in the Holy Ghost."

In dwelling upon these words as the subject of this lesson, we may consider—

1. The nature of the Holy Ghost.
2. His office.

I. Concerning His nature.

(1.) He is a real Person.

1. This truth was denied by Sabellius and his followers, who hold that He was only a power or emanation from God; and the same heresy is now held by the Socinians.
2. Expressions about Him are made use of in the Bible, which give colour to this view. The Spirit is said to be "poured out;" men are said to "drink of the Spirit," and to be "filled with the Spirit." (See Acts ii. 4, 17; St. John vii. 37—39.)
3. But these expressions must be understood of His effects and operations, for He is constantly described—
   a. As performing *personal* acts.
   "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." (Acts xiii. 2: see also 1 Cor. xii. 11; Rom. viii. 26; and St. John xiv. 16, 26; wherein He is described as *working* in men, *interceding* for them, and *instructing* them.)
   b. And also as standing in *personal connection* with other persons.
   "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (1 Sam. xvi. 14: see also Eph. iv. 30.)

(2.) He is "of one substance, majesty, and glory with the Father and the Son, very and eternal God."

1. This was denied by some in the days of the early Church, who yet acknowledged Him to be a real Person.
   a. By the Arians, who held that He, as well as the Son of God, was but a creature.

b. And by the semi-Arians.

Macedonius, one of their chief teachers, though orthodox about the person of the Son, believed in the creation of the Holy Ghost.

2. But His Divinity may be proved by various texts of Scripture.

a. As one of the three Persons of the Holy Trinity, He took part in the work of the creation, and therefore He was not Himself created.

"The Spirit of God *moved* upon the face of the waters." (Gen. i. 2; see also Job xxvi. 13.)

b. Ananias, in lying unto the Holy Ghost, is declared to have lied unto God.

"Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." (Acts v. 3, 4.)

c. Christians are declared to be temples of God as the habitation of the Spirit.

"Know ye not that ye are the temples of God." (1 Cor. iii. 16: compare 1 Cor. vi. 19.)[1]

(3.) But He is not the Father nor the Son, but the third Person of the Trinity, proceeding from the Father and the Son.

1. He is constantly *distinguished* from the Father and the Son; for example, in the wonderful scene at our Saviour's baptism—

"Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descend-

[1] The heresy of *Macedonius* was condemned in the Council of Constantinople, A.D. 381; on which occasion were added to the Nicene Creed all the clauses following the words "I believe in the Holy Ghost."

It is noteworthy that the Sabellians held to one part of the truth, viz. His Divinity; while the Arians and semi-Arians held to the other, viz. His Personality.

ing like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (St. Matt. iii. 16, 17.)

See also the form of words appointed to be used in Christian baptism, (St. Matt. xxviii. 19,) and the usual Christian form of blessing, (2 Cor. xiii. 14:) see also Eph. ii. 18.

2. And it has been revealed that He *proceedeth*—

a. From the Father:—

"When the Comforter is come, . . . which proceedeth from the Father." (St. John xv. 26.)

b. And from the Son:—

"And when He had said thus, He breathed on them, and saith unto them, Receive ye the Holy Ghost." (St. John xx. 22: see also St. John xv. 26.)[a]

II. Concerning the office of the Holy Ghost. He is called "Holy," not only as being in Himself perfectly holy, but also as "the Spirit of holiness." (See Rom. i. 4.) And, as "the Spirit of holiness," His office is to sanctify, or make *us* holy.

This work He performs—

(1.) By *revealing* the things of God[b];

[a] Hence He is constantly called "the Spirit of Christ." (See Rom. viii. 9, and 1 St. Pet. i. 11.)

The words "from the Son" (*filioque*) were not in the Nicene Creed originally, but crept into it in its use in the West. They gave rise to the great schism between the East and the West, A.D. 1053. The East refused to give its adherence to the use of an expression which had not the sanction of a general council.

[b] In reference to this part of His office it is declared in the Nicene Creed, that He "spake by the Prophets."

1. Which He has done, *externally*, in the Word of God.

"Holy men of God spake as they were moved by the Holy Ghost." (2 St. Peter i. 21: see also St. Mark xii. 36, and compare 2 Tim. iii. 16.)

2. And which He does, *internally*, by enlightening the souls of individual men, in accordance with the Saviour's promise.

"When He, the Spirit of truth, is come, He will guide you into all truth." (St. John xvi. 13: see also St. John xiv. 26, and Acts xvi. 14.)

(2.) By transforming us into the likeness of God; which great work He thus seeks to accomplish:—

1. He sets apart certain persons for the work of the ministry.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." (Acts xx. 28.)

2. He makes us "members of Christ" through their ministry.

"By one Spirit are we all baptized into one body," viz. the Body of Christ. (1 Cor. xii. 13: compare St. Matt. xxviii. 19.)

3. He constantly gives us strength to walk along the narrow way upon which we enter at baptism.

"Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14: see also 2 Cor. iii. 18.)

4. If we seek for His help in the appointed ways, viz.—

a. By prayer.

"If ye, being evil, know how to give good to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." (St. Luke xi. 13.)

b. And in the Supper of the Lord.

"Whoso eateth My Flesh, and drinketh My Blood, hath eternal life." (St. John vi. 54.)[c]

Application.

(1.) We must stedfastly believe in the Holy Ghost as one of the three Persons of the eternal Godhead.

(2.) And, as the "Spirit of holiness," we must constantly look to Him—

1. For instruction.

a. Externally, in "the Holy Scriptures, which are able to make us wise unto salvation." (2 Tim. iii. 15: compare the Collect for the Second Sunday in Advent.)

b. And internally, in our souls, relying on His promise, "I will put My laws into their mind, and write them in their hearts." (Heb. viii. 10: compare the Collect for Whit-Sunday.)

2. And for strength, in His appointed ways; so that being "strengthened with might by His Spirit in the inner man," (Eph. iii. 16,) we may not only know the will of God, but may be also made able to perform it.

(3.) For thus only shall we attain—

1. In this world to that true peace of mind which springs,

a. From a knowledge of what God is to us.

"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17: see also Job xxii. 21.)

b. And from living according to His will.

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. xxxii. 17.)

[c] In reference to this second part of His office, the Holy Ghost is called in the Nicene Creed "the Lord and Giver of Life."

2. And in the world to come to life everlasting; for "without holiness no man shall see the Lord." He hath "chosen us to salvation through sanctification of the Spirit." (Heb. xii. 14; 2 Thess. ii. 13.)

LESSON XIV.

"The Holy Catholic Church."

THE Church is the great sphere of the Spirit's work. For a true belief in it we must understand, first, what body is thereby signified, and the nature of its constitution; and then, what are meant by the words "Holy" and "Catholic" as applied to it.

I. Concerning the meaning of "the Church," and the nature of its constitution.

(1.) With regard to the meaning of "the Church," ἐκκλησία, the Greek word in the Creed, signifies 'a calling forth,' and it has been held to mean—

1. All the sons of men believing in God since the foundation of the world.
2. It has likewise been applied to the nation of the Israelites as God's chosen people of old.
3. But in the Creed it must be held to signify that Church which Jesus Christ came on earth to found, and in which His Spirit was to dwell. Jesus said, "Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." (St. Matt. xvi. 18: comp. ch. xxi. 33—44.)

(2.) With regard to the nature of its constitution.

1. In agreement with the Saviour's declaration, His Church was founded on the day of Pentecost by the

preaching of St. Peter upon the descent of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . . And the Lord added to the Church daily such as should be saved." (Acts ii. 41—47.)

2. A fourfold bond of union is mentioned as existing between its first members.

"And they continued stedfastly in the Apostles' *doctrine* and *fellowship*, and in *breaking of bread*, and in *prayers*." (Acts ii. 42.)

3. The Church, so founded, was afterwards subdivided into many by the preaching of the Gospel in various lands.

Hence we read of "the Church which was at Jerusalem," (Acts viii. 1); "the Church which was at Antioch," (Acts xiii. 1: see also Acts xx. 17; 1 Cor. i. 2, &c.)

4. But all these are to be looked on as component parts of the one Church.

a. For in the epistles the Church is constantly spoken of as one whole, though containing these several parts.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." (Eph. v. 24—27: see also 1 Cor. xii. 28, &c.)

b. And Jesus Christ signified beforehand the unity of His Church by calling it "the *kingdom* of heaven" in the opening of His parables, and when foretelling its approach. (See St. Matt. xiii., and chap. iv. 17, &c.)[d]

[d] In the wonderful prayer which He made the night before His death, He offered up a great petition for the preservation of its unity: "Neither pray I for these alone, but for them also which shall believe

5. And the chief marks by which any particular branch may be known as a true part of the whole are the following:—

a. That it rests on the true foundation, viz. "the one Lord." (Eph. iv. 5.)

"For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11: see also Eph. ii. 19—21, and 1 St. Peter ii. 4—6.)[e]

b. That it possesses the "one faith," (Eph. iv. 5); "the faith which was once delivered unto the saints." (Jude 3.)[f]

c. That it administers the two great sacraments of the Gospel.

1. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (St. John iii. 5.)
2. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (St. John vi. 53.)

d. By ministers duly appointed to this great office.

"And when they (the Apostles Barnabas and Paul) had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord." (Acts xiv. 23: see also 2 Tim. ii. 2.)

6 Respecting the ministry of a church, it may be further remarked—

a. That, according to the testimony of the early Church, a threefold order, consisting of bishops,

on Me through their word; that they all may be one." (St. John xvii. 20, 21.)

[e] The Church may be looked on as a building resting upon one great foundation, though consisting of many rooms, or particular churches; and each room of many stones, or particular Christians.

[f] To this end "the pure Word of God must be preached" in it. (See Art. XIX.)

priests, and deacons, whose commission has been transmitted to them from the Apostles, is the right form of Church government.

b. And that it was the happy lot of the Church of England to preserve its Apostolic ministry, when the doctrinal errors into which it had gradually fallen, were swept away at the time of its Reformation[g].

II. Concerning the application to the Church of the expression "Holy."

It is so called—

(1.) Because Christ, its Head, is holy.

(2.) Inasmuch as all its members on earth are bound to lead a holy life:—

"Called to be saints." (1 Cor. i. 2: see also 2 Tim. i. 9, and chap. ii. 19.)

(3.) Because many of its members are departed saints who rest in Christ, and many, who are still on earth, are living here a godly life[h].

(4.) And in anticipation of its perfect sanctification at the last day, when Christ shall "present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." (Eph. v. 25—27.)

III. Concerning the description of the Church as "Catholic."

It is so called because of its diffusive character.

[g] It is not for us to judge how far God may now see fit to work in Churches wanting in some of the above-named marks of a true branch, but we have the Saviour's own assurance that, though many of its imperfect branches may cease to live, the Church itself shall endure till His second coming. (See St. Matt. xvi. 18: comp. Rev. ii. 5.)

[h] That the Church on earth should also contain many ungodly people was plainly foretold by Christ Himself. (See St. Matt. xiii. 24—30, 47—50.)

(1.) The Jewish Church was confined—

1. To one nation.

"The Lord thy God hath chosen thee to be a special people, above all the people that are upon the face of the earth." (Deut. vii. 6.)

2. And in their land alone was public worship offered to the true God in days of old.

"In Judah is God known; His name is great in Israel. In Salem also is His tabernacle, and His dwelling-place in Zion." (Ps. lxxvi. 1, 2.)

(2.) But into the Christian Church men of all nations are gathered, and in it God is to be worshipped throughout the world.

1. This was God's promise to His Son as the Head of His Church:—

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Ps. ii. 8.)

2. In agreement with that promise the Saviour instructed His first followers.

"Go ye therefore, and make disciples of all nations." (St. Matt. xxviii. 19: see also Acts i. 8.)

3. And St. Peter was stirred up by a wonderful vision to act upon that instruction.

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." (Acts x. 34, 35, 47.)

Application.

(1.) We should not cease to thank God for having placed us in a state of salvation by making us members of a true branch of His Church on earth.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace." (2 Tim. i. 9.)

(2.) But we must seek to be holy members of His "Holy Church," that we be not in the end cast out of it.

"In the end of this world the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." (St. Matt. xiii. 40, 41, 49, 50: see also Eph. iv. 1.)

(3.) And we must lend our aid to missionary work, that the Church may become more truly "Catholic."

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (St. Matt. v. 13—16.)[1]

LESSON XV.

"The Communion of Saints."

THE communion of saints is one of the four great privileges of the Christian Church. In order to believe in it we must understand—

1. Who are meant by the saints.
2. And with whom it is their privilege to have communion.

Let us therefore consider in this lesson—

I. Who are meant by "the saints."

(1.) In one sense *all* the members of the Christian Church are saints, viz. as *called* to holiness.

[1] A candle that is covered up will not only fail to give the light it ought to others, but will itself go out.

"Called to be saints." (1 Cor. i. 2: see also 2 Cor. i. 1; Eph. i. 1, &c.)[k]

(2.) But those Christians are more especially meant who, during their present earthly pilgrimage, are being "sanctified in Christ Jesus." These are saints—

1. In respect of their faith.
   God "purifying their hearts by faith." (Acts xv. 8, 9.)
2. And in respect of their manner of life—
   Seeking to be "holy in all manner of conversation." (1 St. Peter i. 15.)

(3.) In the number of "the saints" must also be included those who have died in Christ—

"The souls of them that were slain for the word of God, and for the testimony which they held: . . . which rest yet a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9—11: see also Rev. xiv. 4, 5.)

II. With whom they hold "communion."

(1.) They hold communion with God and the angels, who are above them in nature.

1. With God the Father.
   "And truly our fellowship is with the Father." (1 St. John i. 3: see also Rom. viii. 15.)
2. With God the Son.
   "And with His Son Jesus Christ," (1 St. John i. 3); "I will not leave you comfortless: I will come to you," (St. John xiv. 18, 21, chap. xv. 5.)
3. With the Holy Ghost.
   "Know ye not that ye are the temple of God, and

[k] In like manner the whole nation of Israel was described as "a holy nation," though containing many evil livers.

that the Spirit of God dwelleth in you?" (1 Cor. iii. 16: see also 2 Cor. xiii. 14.)

4. And with the holy angels[1].

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14: see also St. Luke xv. 10.)

(2.) They have communion with their brethren, who are of the same nature as themselves.

1. With their fellow-Christians on earth.

"Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (1 Cor. xii. 26, 27.)

a. This communion is *a trial* to the godly, so far as it exists between them and the ungodly. The decree of the Saviour is, "Let both grow together until the harvest." (St. Matt. xiii. 28—30.)

b. But a source of great comfort to the godly in their companionship with one another.

"If we love one another, God dwelleth in us, and His love is perfected in us." (1 St. John iv. 12.)

2. And with the saints of God who have departed this life.

"Ye *are* come to Mount Zion, . . . and to the spirits of just men made perfect." (Heb. xii. 22, 23.)

Communion with departed saints is fostered—

a. By dwelling upon the happiness into which they have entered.

"Let me die the death of the righteous, and let my last end be like his." (Numb. xxiii. 10.)

[1] Recorded *instances* of the ministry of angels should quicken our faith in this truth. (See St. Luke ii. 9, 13, xxiv. 4; Acts xii. 7, &c.)

b. By seeking to copy the good example they have left behind them.

c. And by hoping that they may, at least at times, know of our welfare here[m].

Application.

(1.) The great privilege of having communion with God should stir us up to realize at all times His presence with us, as felt by the Psalmist.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" (Ps. cxxxix. 1—12.)

But more particularly to look to—

1. God the Father for protection and care.

"Casting all our care upon Him; for He careth for us." (1 St. Peter v. 7: see also St. Matt. vi. 26.)

2. To God the Son, for brotherly intercession and sympathy.

For He can be "touched with the feeling of our infirmities," having been "tempted in all points like as we are." (Heb. iv. 15, 16: see also 1 Tim. ii. 5.)

3. To God the Holy Ghost, for spiritual comfort and strength.

For "the Spirit also helpeth our infirmities." (Rom. viii. 26: see also St. Luke xxiv. 49.)

(2.) And we should seek to cherish communion with our fellow-Christians—

1. Who are with us on earth.

a. By constant acts of united public worship to our common Lord.

"Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. x. 25: compare Acts iv. 24.)

b. By holding spiritual converse with one another.

[m] Though we may hope that this may be true, we have no liberty granted to us to pray to them to intercede for us.

"They that feared the Lord spake often one to another: and the Lord hearkened and heard it. . . . And *they* shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. iii. 16.)

c. And by the performance of kind deeds.

We must "not love in word, neither in tongue; but in deed and in truth." (1 St. John iii. 18.)

2. And who have departed this life—

a. By bearing in mind that we and they are united by the Spirit to the same blessed Saviour.

"The Spirit itself beareth witness with our spirit that we are the children of God;" but in this life it is only "the firstfruits of the Spirit" which are given. (Rom. viii. 16, 23: see also 2 Cor. v. 5.)

b. And by seeking to live more and more for the great object which is now their whole concern.

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20; compare Rev. iv. 10, 11.)

LESSON XVI.

"The Forgiveness of Sins."

THE Forgiveness of Sins is the second great privilege of the Christian Church.

This article is rightly placed in this part of the Creed; for though Jesus Christ by His death made atonement for sin, yet it is in the Church of Christ that forgiveness is conveyed to man.

In dwelling on this subject we may consider,—

1. The nature of man's guilt.
2. God's plan for its removal.
3. The manner in which His forgiveness is conveyed.

I. Concerning the nature of man's guilt.

"Sin is the transgression of the Law." (1 St. John iii. 4.)

(1.) This definition of sin implies—

1. That God's law, or His expressed will, is the rule by which men should be in all things guided.
2. And that any turning aside from His law is sin.

(2.) In accordance with this definition—

1. The evil inclination of heart with which all men are born is called *original sin.*
2. The giving way to that evil inclination in any form is called *actual sin*[n].
3. And to give way constantly to any evil inclination is called *habitual sin.*

(3.) From the above definition of sin the nature of man's guilt can be understood.

1. As God's creatures we are all *bound* to obey His law.
   "Thou hast created all things, and for Thy pleasure they are, and were created." (Rev. iv. 11.)
2. But none do obey His law perfectly.
   "There is none righteous, no, not one. . . . All have sinned and come short of the glory of God." (Rom. iii. 10—12, 23.)
3. Therefore all men stand condemned by God's law, and so liable to punishment.
   "The soul that sinneth it shall die." (Ezek. xviii. 4.)[o]

[n] When that giving way is a refusal to fulfil a duty required it is called "a sin of omission;" when it is a yielding to anything forbidden it is called "a sin of commission."

[o] These words not only declare the *natural* consequence of sin, but

II. Concerning God's plan for the removal of man's guilt.

(1.) "Almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. ix. 22.)

Such was God's decree to His people of old.

(2.) But the offering of sacrifices under the Law was typical of what was to be performed by Jesus Christ.

"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb. ix. 26: compare Heb. x. 1.)

(3.) And of His death it has been declared, more particularly,—

1. That by dying for our sins He bore the punishment due to them.

"The Lord hath laid on Him the iniquity of us all." (Isa. liii. 4—6: see also 1 St. Peter iii. 18.)

2. And that He bore that punishment in order to free us from the condemnation of the Law.

"In whom we have redemption through His Blood, the forgiveness of sins, according to the riches of

also God's *decree* against the sinner. Indeed, that sin naturally destroys the soul is a proof of the truth of God's decree, for that result is of His ordering, though we may call it "natural." "The *wages* of sin is death." (Rom. vi. 23.)

It may also be remarked that the question is not altogether concerning the personal *blame* which attaches to each sinner on account of his sins. Every man, being born with more or less bias towards the sins he afterwards commits, the amount of blame may admit of many degrees. But since God's holy law condemns all sin, all men, being sinners, come under the condemnation of the law. In the case of a baptized Christian, who, by the aid of the Spirit, can keep from all sin, the personal *blame*, as well as the *guilt* incurred by him in sinning, is clear.

His grace." (Eph. i. 7: see also St. Matt. xx. 28; xxvi. 28.)[p]

III. Concerning the manner in which God's forgiveness of sin is conveyed.

It is to be obtained in the Church of Christ—

(1.) Upon admission into it, in the Sacrament of Baptism.

"Arise, and be baptized, and wash away thy sins." (Acts xxii. 16: see also Eph. v. 25, 26, and Titus iii. 5.)[q]

(2.) Afterwards, in the Sacrament of the Lord's Supper—

"This is My Blood of the New Testament, which is shed for many for the remission of sins." (St. Matt. xxvi. 28.)

(3.) When absolution is pronounced by God's appointed ministers.

"Whosesoever sins ye remit they are remitted unto them; and whosesoever sins ye retain, they are retained." (St. John xx. 22, 23: compare Ordination Service of Priests.)[r]

[p] *In what way* God looks upon His Son's death as a *satisfaction* for our sins is a great mystery. We should believe in the fact without seeking to be wise above that which is written. But since some have presumed to question the justice of God, in punishing One for the sins of others, it should carefully be noted that Christ's sufferings were altogether voluntary: "Greater love hath no man than this, that a man lay down his life for his friends," (St. John xv. 13.) And the *fact* of His death on account of sin should also convince us of its hatefulness in His sight: "God, sending His own Son in the likeness of sinful flesh, . . . *condemned* sin in the flesh." (Rom. viii. 3.)

[q] In infant baptism the guilt of *original* sin is done away. There can be no other guilt in the case of infants. In adult baptism the guilt of actual sin also, if there be true repentance. (See Acts ii. 38.)

[r] In the Church of Rome it is held that the priest, before pronouncing absolution, must himself decide on the reality of the suppliant's penitence. Hence the charge that he takes to himself, the power of forgiveness. Hence, too, the manifold evils of auricular con-

(4.) By earnest prayer.

"Ask, and it shall be given you." (St. Matt. vii. 7: comp. chap. vi. 9, 12.)

(5.) Provided that, in the use of these several means, there be found on our parts—

1. A real faith in the efficacy of the Saviour's death.

"Whom God hath set forth to be a propitiation through *faith* in His blood." (Rom. iii. 24, 25.)

2. And true repentance; for repentance and pardon are always named together.

"Repentance *and* remission of sins should be preached in His name among all nations." (St. Luke xxiv. 46, 47: see also Acts iii. 19, chap. v. 31.)

Application.

(1.) We should seek to realize more and more what we owe to our Lord and Saviour Jesus Christ for submitting to death upon the Cross to obtain forgiveness of our sins.

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.)

(2.) And seeking for pardon in His Church in His several appointed ways—

1. We must endeavour to be in a condition of habitual repentance, for the most advanced Christian is not without sin.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our

fession. In our Church the priest is God's *mouth-piece*. He takes not on himself to judge any man; when, in the discharge of his office, he pronounces absolution, pardon passes from God only to those who are penitent in the sight of Him who cannot err.

sins, and to cleanse us from all unrighteousness." (1 St. John i. 8, 9.)

2. And to be continually growing in faith, for this grace likewise admits of infinite degrees.

"Lord, I believe: help Thou mine unbelief." (St. Mark ix. 23, 24.)

LESSON XVII.

"The Resurrection of the Body."

THE Resurrection of the Body is the third great privilege of the Christian Church.

The two former privileges are *present* blessings vouchsafed to the people of God: this one and the fourth are blessings in store for them in the future.

In dwelling upon this article of the Creed in this lesson, we may consider—

1. The truth of that which it proclaims.
2. The nature of the fact.

I. Concerning the truth of the fact that the bodies of men shall be raised again.

(1.) It is asserted—

1. In the Old Testament.

"Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 25—27: see also Ezek. xxxvii. 5, 6, and Dan. xii. 2.)

2. And, still more clearly, in the New Testament.

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."

(St. John v. 28, 29: see also 1 Cor. xv. 52, and Rev. xx. 13.)[s]

(2.) God's working in the world of nature should *help* us to believe this wonderful declaration.

1. The day dies into night; the next morning the sun rises again.

   There is thus in nature a *daily* resurrection.

2. Summer dies into winter, the earth becoming a general sepulchre. In spring the plants and flowers *revive* and spring up again.

   This is nature's *annual* resurrection.

3. To take a special example, the caterpillar retires into its chrysalis tomb, and in due time comes forth a lovely butterfly[t].

(3.) And, as a further help to our faith in a *general* resurrection of men, God has already brought *individual* men to life again.

1. Of this, three instances are recorded in the Old Testament.
   a. That of the dead child of the widow of Sarepta, raised by Elijah. (See 1 Kings xvii. 22.)
   b. That of the child of the Shunamite, raised by Elisha. (See 2 Kings iv. 33—37.)
   c. That of the dead man cast into the grave of Elisha. (See 2 Kings xiii. 21.)
2. And three in the New Testament.
   a. That of the daughter of Jairus. (See St. Mark v. 41, 42.)
   b. That of the son of the widow of Nain. (See St. Luke vii. 12—15.)

[s] The bodies of *all* men who die are to be raised: "Before Him shall be gathered *all* nations." (St. Matt. xxv. 32; see also 2 Cor. v. 10.)

[t] Nature thus at least suggests the thought that man, the noblest of earth's creatures, can hardly perish in the grave, since so many things are here repaired by corrupting and revived by dying.

c. That of Lazarus. (See St. John xi. 39—44.) [u]

(4.) But the resurrection of the Son of Man should *assure* us of the general resurrection.

1. For it is declared that in dying He conquered death, and rose as the firstfruits of mankind from the grave.
   "Now is Christ risen from the dead, and become the firstfruits of them that slept; for as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 20—22: see also St. John xi. 25.)
2. And a foreshadowing of this connection between His resurrection and that of all men was vouchsafed *immediately* after He arose.
   "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (St. Matt. xxvii. 52, 53.)

II. Concerning the nature of the fact, two great questions have, at least in part, been answered.

(1.) As to the question "*how* are the dead raised up," we are told—

1. That the *analogy* of nature may teach us much. Men's bodies are *sown* in the grave, and are to be thence raised, as the plant springs from the seed-corn.
   "That which thou sowest is not quickened except it die. So also is the resurrection of the dead." (1 Cor. xv. 36, 42.) [x]
2. And that this raising is to be the *result*—

[u] The Saviour, in these New Testament miracles, manifested different degrees of power over death. The daughter of Jairus lay on the bed where she had just died; the son of the widow was being carried to the grave; the body of Lazarus had begun to decay in the tomb.

[x] Thus the Saviour speaks of His own resurrection. (See St. John xii. 24.)

a. With regard to men in general, of the victory of the Son of Man over death in the nature of man.

"As in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.)[y]

b. But, with regard to God's true people, of the indwelling of His spirit in their bodies here.

"If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii. 11.)[z]

(2.) And as to the question "with *what* body do they come,"

1. *Nature*, again, is to teach us—

a. That the resurrection body will not be *absolutely* the same.

"Thou sowest not that body that shall be, but bare grain." (1 Cor. xv. 37.)

b. But that there will be nevertheless a *true identity* between the body sown and the body raised.

"God giveth it a body as it hath pleased Him, and to every seed his own body." (1 Cor. xv. 38: comp. verse 23.)

2. And though it has not been revealed what the bodies of the lost will be like, of the body of every saved soul it is declared—

a. More generally, that it will resemble the risen body of the Saviour.

He "shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. iii. 21.)

[y] These words appear to signify that as Adam, by his sin, brought death on all his *fellow*-men, so Christ, having overcome death in our human nature, has secured for *all* flesh the victory over death.

[z] Some men will be alive on earth at the Lord's second coming. Their bodies will then be changed as if they had died and been raised. "We shall not all sleep, but we shall all be changed." (1 Cor. xv. 51.)

b. More particularly,—

1. That it will be incorruptible.
   "It is raised in incorruption." (1 Cor. xv. 42.)
2. That it will know no weariness.
   "It is sown in weakness; it is raised in power." (1 Cor. xv. 43.)
3. That it will be glorious.
   "It is raised in glory." (1 Cor. xv. 43.) [a]
4. That it is raised a spiritual body.
   "It is raised a spiritual body." (1 Cor. xv. 44.) [b]

Application.

This great doctrine of "the Resurrection of the Body"—

(1.) Should stir us up to be *deeply thankful* to Him who has conquered death for us.
"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 54—57.)

(2.) Should *comfort us*—

1. Under the wastings and sicknesses of our bodies here.
   "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18: comp. verse 23.)
2. And when we mourn over the loss of those dear to us.
   We shall meet them again in the flesh; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. iv. 13, 14.)

(3.) But it should also make us beware of *defiling* our bodies, lest they be only raised at the last day to shame.

[a] Some idea of a glorious body is conveyed in the account of Christ's appearance on the Mount of Transfiguration. (See St. Matt. xvii. 2.)

[b] Some notion of a spiritual body is to be gathered from the movements of the Lord's body after His resurrection. (See St. John xx. 19, and St. Luke xxiv. 31.)

"If any man defile the temple of God (viz. his body), him shall God destroy." (1 Cor. iii. 17: comp. 1 Cor. vi. 19, and Dan. xii. 2.)

LESSON XVIII.

"The Life Everlasting."

THE Life Everlasting is the fourth great privilege of the Christian Church.

It is to be viewed in connection with the preceding one, for *when* the bodies of men are raised from the grave, they shall enter fully upon their everlasting state.

And as there will be a "resurrection both of the just and of the unjust," we have to consider what has been revealed concerning the everlasting condition of both.

I. Concerning the lost.

(1.) They shall *exist* for ever.

1. This has been most solemnly declared by the Son of God—

"Their worm dieth not." (St. Mark ix. 44, 46.)

2. And, in agreement with His words, the "second *death*" of the lost signifies, not annihilation, but everlasting separation from God.

They "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 8: comp. ver. 3.)

3. And their "destruction," spoken of at times, signifies the same awful doom.

"Who shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of His power." (2 Thess. i. 8, 9.)

(2.) Their existence will be one of everlasting *suffering*.

1. It will be of a twofold nature,—

a. Partly of the soul.

"Tribulation and anguish upon every *soul* of man that doeth evil." (Rom. ii. 9.)

b. And partly of the body.

"There shall be weeping and gnashing of teeth." (St. Matt. xxii. 13: comp. Rev. xxi. 8.)[c]

2. And it will endure for ever.

"These shall go away into *everlasting* punishment." (St. Matt. xxxi. 46.)

II. Concerning "everlasting life," as signifying the blissful state of the saved.

(1.) That state may be considered under three aspects.

1. As initial, for its beginnings may be enjoyed even here.

"He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life." (St. John v. 24: see also chap. xvii. 3.)

2. As partial, that is, as it is realized by the *souls* of the faithful in Paradise.

"I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." (Phil. i. 23: see also 2 Cor. v. 8, and comp. St. Luke xxiii. 43.)

3. As perfected, that is, as it will be realized by the *whole being* of the saved man after the judgment-day.

"*Then* shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (St. Matt. xxv. 34.)

(2.) And of the particulars of *its nature*, it has been revealed—

[c] Some hold, however, that these expressions are metaphorical.

1. That its essence consists in the union of the soul with God.

"He that hath the Son hath life: and he that hath not the Son hath not life." (1 St. John v. 12.)

2. And that the happiness which will attend this "everlasting life" after the resurrection will arise—

a. From the perfection of the *body*, on which see Lesson XVII. II. (2.)

b. From the perfection of the *soul* in all its parts.

1. With regard to the understanding,—we shall "then know even as also we are known." (See 1 Cor. xiii. 12.)

2. With regard to the will,—it will be perfectly conformed to the will of God.

He hath predestinated us "to be conformed to the image of His Son." (Rom. viii. 29: comp. St. John viii. 29, and v. 30.)

3. And with regard to the affections,—they shall have in God (then fully revealed) an object worthy of their highest exercise. In heaven we shall at last love Him with *all* the heart and mind and soul and strength.

c. From the perfection of the *condition* in which the redeemed will then be placed, which will consist—

1. In absolute freedom from all suffering.

"God shall wipe away all tears from their eyes." (Rev. xxi. 3, 4.)

2. And in the possession of all good, especially of God Himself.

"He will dwell with them, and they shall see His face." (Rev. xxi. 3; xxii. 4.)

(3.) Of the duration of this blissful state we are assured,—

1. That the redeemed shall *themselves* exist for ever.

"If a man keep My saying, he shall never see

death." (St. John viii. 51: see also chap. ix. 26, and Rev. xxi. 4.)

2. And that they shall exist in a *state* of eternal bliss.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. v. 1: see also St. Luke xvi. 9, Heb. xiii. 14.)

Application.

(1.) The thought of the everlasting torments of the lost—

1. Should deter us from committing sin, for "the wages of sin is death," (eternal). (Rom. vi. 23.)
2. And should fill us with a wholesome fear of God.

"I will forewarn you whom ye shall fear: fear Him, which after He hath killed hath power to cast into hell." (St. Luke xii. 5.)

(2.) The thought of the eternal bliss of the saved—

1. Should lead us to wean our affections from the things of this world.

"Love not the world, neither the things that are in the world: . . . the world passeth away, and the lust thereof." (1 St. John ii. 15—17.)

2. Should stir us up to an earnest desire after heavenly things.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (St. Matt. vi. 20: see also Col. iii. 2.)

3. And should encourage us to bear with patience this life's trials.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17: see also Rom. viii. 18.)

PART III.

The Ten Commandments.

LESSON I.

Introductory.

THE Ten Commandments given in the Catechism are "the same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage."

Their binding nature upon us as our rule of life is to be inferred from this reference to God's dealings with His people of old. To see this we may consider in this lesson—

1. The general nature of the Mosaic dispensation.
2. The connection of its different parts with the Christian dispensation.

I. Concerning the general nature of the Mosaic dispensation.

(1.) It was a theocracy; which signifies—

1. That God chose the people of Israel to be His own especial people upon earth.

"Ye shall be a peculiar treasure unto Me above all people." (Exod. xix. 5, 6: see also Deut. xxvii. 9.)

2. And that He presided over them Himself in the place of an earthly ruler.

"The Lord your God was your King." (1 Sam. xii. 12: compare Judges viii. 23.)[a]

(2.) And "the Law" given by Moses was the statute-book of this kingdom.

1. Its enactments were therefore enforced by *temporal sanctions.*

"If ye walk in My statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." (Lev. xxvi. 3, 4: compare vers. 14—20: see also Deut. xxviii., xi. 13—17.)

2. But they had also a spiritual bearing.

"The law was our schoolmaster to bring us unto Christ." (Gal. iii. 24.)

a. The *moral* part of the law convinced men of sin.

"By the law is the knowledge of sin." (Rom. iii. 20: see also chap. vii. 7.)

b. And the *ceremonial* part, by its rites and sacrifices, foreshadowed a Saviour.

"The law having a shadow of good things to come." (Heb. x. 1: compare chap. ix. 9—14, 22, 23.)

II. Concerning the connection of the different parts of the Mosaic dispensation with the Christian.

(1.) The *civil* part is not binding upon Christian nations, for the Christian Church is a spiritual kingdom.

"My kingdom is not of this world." (St. John xviii. 33—36: comp. St. Luke xii. 14.)[b]

(2.) The *ceremonial* part—

[a] Moses, Joshua, the other judges, and even Saul and his successors were simply His vicegerents. (See 1 Sam. xv. 1.)

[b] Lessons of political wisdom should, however, be learned from it.

1. Is also no longer binding.
   "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation." (Heb. ix. 8—10: see also Acts xv. 1—21; Gal. iv. 9, v. 1.)
2. But its spiritual teaching is far plainer for us, than it could have been to the Jews, since we live in the realities therein foreshadowed.
   "The children of Israel could not stedfastly look to the *end* of that which is abolished: but their minds were blinded." (2 Cor. iii. 13, 14: comp. St. Luke x. 23, 24.)[c]

(3.) The *moral* part, and more especially the Ten Commandments—

1. Were distinguished at the outset from the rest of the Law.
   a. They were *spoken* to all Israel by the voice of God Himself.
      "God spake all these words." (Exod. xx. 1, comp. vers. 19, 20: see also Deut. v. 22.)
   b. They were *written* down upon tables of stone in a wonderful way.
      "The tables were the work of God, and the writing was the writing of God, graven upon the tables." (Exod. xxxii. 16: see also chap. xxiv. 12, xxxi. 18.)[d]

[c] Upon the spiritual teaching of the tabernacle and its furniture, for example, see Part V. Lesson II. sec. ii.

The *history* of Israel in the wilderness is likewise full of typical instruction for us. "All these things happened unto them for ensamples: and they are written for our admonition." (1 Cor. x. 1—11.) See "Confirmation and First Communion," by the Rev. H. Newland. Lecture ii. (Masters, 1853.)

[d] The writing of them on tables of *stone* signified their enduring nature.

c. They were laid up for preservation in the most sacred place.

Moses "took and put *the testimony* into the ark." (Exod. xl. 20: comp. Deut. x. 1—5.)

2. And their binding nature upon Christians was most solemnly declared by the Son of God.

"Whosoever . . . shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." (St. Matt. v. 17—20: see also chap. xix. 17.)

3. In a deeper sense, moreover, than had been commonly supposed of old.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." (St. Matt. v. 21, 22, 27, 28.)

Application.

(1.) It is our duty to study *every* part of "the law" in order to increase our insight into spiritual things.

"*Whatsoever* things were written aforetime were written for our learning." (Rom. xv. 4; see also 2 Tim. iii. 16.)

(2.) And we must strive, with God's help, after perfect obedience to its *moral* part.

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14: comp. St. Matt. v. 19, 20.)

LESSON II.

The First Commandment.

IN dwelling upon the different commandments, two rules must be remembered.

1. When any duty is enjoined, the contrary sin is forbidden.
2. When any sin is forbidden, the contrary duty is enjoined.

The First Commandment treats of the inward devotion of the heart. For the comprehension of it we may consider—

I. *Whom* we are to have as our God.

(1.) We are to have Him of whom the Creed treats[e].

1. God, the Creator and Governor of the world.
   "The eyes of all wait upon Thee; and Thou givest them their meat in due season." (Ps. cxlv. 15, 16: see also Ps. civ. 27—30, and Acts iv. 24.)
2. God, the Redeemer of men.
   "God was in Christ, reconciling the world unto Himself." (2 Cor. v. 19: see also Gal. iii. 13.)
3. God, the Sanctifier of His elect.
   "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. xv. 16.)

(2.) And He is made known to us—

1. By our reason.
   "For the invisible things of Him from the creation

[e] Thus obedience is to be the fruit of faith.

of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. i. 20: see also Acts xiv. 17.)

2. By our "conscience also bearing witness." (Rom. ii. 14, 15.)
3. More fully by revelation.
   a. Which is more especially the act of the Son, as the Word of God.
   "The only-begotten Son, which is in the bosom of the Father, He hath declared Him." (St. John i. 18.)
   b. Brought home to our hearts by the working of the Spirit.
   "The Spirit of truth, . . . He will guide you into all truth." (St. John xvi. 13, 14.)

II. *What* it is to have Him.

(1.) We must *believe* in Him.

1. We must believe that He exists.
   "He that cometh to God must believe that He is." (Heb. xi. 6.)
2. We must believe that He is God alone.
   "There is none other God but one." (1 Cor. viii. 4.)
3. And what has been revealed concerning Him must lead us to *depend* entirely upon Him.
   a. Since He is the world's Creator and Governor we must trust in Him as the Disposer of our daily lives.
   "Casting all our care upon Him." (1 St. Peter v. 7: see also Phil. iv. 6.)
   b. As our Redeemer we must constantly look to Him for pardon.
   "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is

the propitiation for our sins." (1 St. John ii. 1, 2: see also Rom. iii. 23—25.)

c. And as our Sanctifier we must constantly look to Him for the help of His Spirit.

"Because God hath from the beginning chosen us to salvation, through sanctification of the Spirit." (2 Thess. ii. 13.)[f]

(2.) We must *fear* Him.

1. For He knoweth all things.

"He knoweth the secrets of the heart." (Ps. xliv. 21.)

2. He is everywhere present.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Amos ix. 24: see also Ps. cxxxix. 1, &c.)

3. And He will finally punish the impenitent.

"Except ye repent, ye shall all likewise perish." (St. Luke xiii. 3, 5: see also Exod. xxxiv. 7, and Ezek. xviii. 20.)

(3.) We must *love* Him—

Because of His love for us, which is testified—

1. By what He *has* done, especially in dying for us.

"Hereby perceive we the love of God, because He laid down His life for us." (1 St. John iii. 16: comp. Acts xx. 28.)

2. And by what He *is* daily doing—

a. In ordering all things for the best by His providence.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." (St. Matt. x. 29—31.)

[f] Our dependence upon God in these several ways is shewn by constantly *praying* to Him.

b. And in seeking to renew our souls by the working of His Spirit.

"The Spirit also helpeth our infirmities." (Rom. viii. 26.)[g]

(4.) We must seek to have Him in our heart in this threefold way with all the strength of our being.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (St. Mark xii. 30.)

III. What it is *not* to have Him.

This is what St. Paul calls being "without God in the world." (Eph. ii. 12.) And it is true of all—

(1.) Who live for bodily gratification.

"Every one . . . should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God." (1 Thess. iv. 4, 5.)

(2.) Who allow the riches, the cares, or the pleasures of *the world* to occupy His place in their hearts.

"The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word." (St. Mark iv. 19.)[h]

(3.) Who allow self-will or envy, or any other sin of *the devil*, to bear rule with them.

"Where envying and strife is, there is confusion and every evil work." (St. James iii. 16.)

(4.) Or, more generally, who take the ordering of their lives into their own hands, instead of seeking to make the will of God their rule of life both in doing and suf-

[g] Our love is shewn by striving daily to *obey* Him with praise and thanksgiving.

[h] Of this the rich young man in the Gospel story is a notable example. (See St. Matt. xix. 22.)

fering; who say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain, whereas (they) ought to say, If the Lord will, we shall live, and do this, or that." (St. James iv. 13—15.)

Application.

Let us ever remember—

(1.) That obedience to this commandment lies at the root of all true holiness.

"This is the first and great commandment." . . . On this, and love to our neighbour, "hang all the law and the prophets." (St. Matt. xxii. 37, 38.)

(2.) That obedience to it is the result of that real saving faith "which *worketh* by love." (Gal. v. 6.)

(3.) So that upon our efforts to keep it must depend—

1. The continuance of God's favour in this life.

"Draw nigh unto God, and He will draw nigh to you." (St. James iv. 8: comp. St. John xiv. 23.)

2. And our final acceptance at the last day.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but He that doeth the will of My father which is in heaven." (St. Matt. vii. 21.)

LESSON III.

The Second Commandment.

AS the First Commandment enjoins the worship of the heart, so this enjoins the worship of the body. In dwelling upon it we may consider—

1. Its negative side, or that which it forbids.
2. Its positive side, or that which it enjoins.

I. Concerning that which is forbidden by it, or its negative side.

(1.) There has been from the first an almost universal belief in the existence of one Supreme Being. (See Part II. Lesson II. sec. 1.

(2.) But, holding Him to be for the most part indifferent to human affairs, heathen nations imagined under Him a number of other gods, both good and evil, who influenced in various ways the welfare of nations and men.

"Every nation made gods of their own." (2 Kings xvii. 29: see also chap. xviii. 33, 1 Kings xx. 23, and Acts xiv. 11.)

(3.) And at stated times they worshipped, sometimes the Supreme Being, but more commonly these imaginary inferior beings, with the aid of images and idols.

In Canaan there were "the places wherein the nations . . . served their gods, upon the high mountains, and upon the hills, and under every green tree." There were "their altars, . . . their pillars, . . . and their groves, . . . and the graven images of their gods." (Deut. xii. 2, 3: see also 2 Kings xvii. 8—12.)[1]

(4.) There were accordingly two dangers to which the people of God were liable in mixing with the heathen.

1. The danger of doubting whether *their* God (the God of Israel) was the Supreme Being, God over all. Against this error the inspired Psalmist protests:—

"For the Lord is a great God, and a great King above all gods." (Ps. xcv. 3.)

2. And the opposite danger—

[1] The ignorant appear to have often confounded the idols with the gods themselves. (See Isa. xlii. 17, and xliv. 9—20.)

a. Of questioning the exercise of His providence in the regulation of the every-day concerns of this life.

"The wicked say, The Lord shall not see, neither shall the God of Jacob regard it." (Ps. xciv. 7: see also Ps. x. 11, 13, and lix. 7.)

b. And of therefore being tempted to worship likewise, or in place of Him, the gods of the Gentiles.

In Canaan "the children of Israel forsook the Lord God of their fathers, . . . and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them." (Judges ii. 12: see also Exod. xxxii. 8, chap. xxxiv. 12—14.)

(5.) Against these two errors of *doctrine* the First Commandment protests, signifying—

1. That "the Lord He is God," that is, the Supreme Being.
2. And that "there is none else beside Him,"—no inferior gods. (See Deut. iv. 35: see also ver. 39, 1 Kings viii. 60, and Isa. xlv. 20—22.)

(6.) And the *practice*, arising from these errors of doctrine, is forbidden in the Second Commandment, that is,—

1. The making "of any graven image, or the likeness of anything"—
   a. "In heaven above,"
   b. "Or in the earth beneath,"
   c. "Or in the water under the earth."
   Under the notion that they represented the Lord Jehovah, or any other god or being, supposed to exercise different powers in the heavens, or the earth, or the waters, suggested by these images and idols.
2. And then falling down before them in bodily adoration.

"Thou shalt not bow down to them, nor worship them[k]."

(7.) Under the solemn declaration—

1. That God "is a jealous God." (Compare Exod. xxxiv. 14.)[l]
2. And that He would therefore punish those who thus dishonoured Him.

"Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hated Him[m]."

II. Concerning that which is enjoined in this commandment, or its positive side. The converse to that which is forbidden must be held to be enjoined, viz. that we should bow down to and worship the true God.

(1.) To this *bodily adoration* we are stirred up, not only by this direct command, but also by the practice—

1. Of holy men who have gone before us.

"His windows being open in his chamber toward Jerusalem, Daniel kneeled upon his knees three times a day, and prayed." (Dan. vi. 10: see also Acts ix. 40, xx. 36, and xxi. 5.)

2. Of the Son of God Himself when He was upon earth.

[k] The sin of the Romanist, who makes use of images as a help in worship, is plainly the same in kind as that which God thus condemned under the old dispensation.

[l] Human jealousy is in most cases sinful, because man is apt to feel anger when the honour, which is *not* his due, is given to another, but all honour is due to God.

[m] This visiting of the sin of idolatry upon the descendants of idolaters would plainly be for their souls' good, viz. to turn them back to the worship of the true God. (Comp. Ezek. xviii. 19, 20.)

"And He was withdrawn from them about a stone's cast, and kneeled down, and prayed." (St. Luke xxii. 41: comp. St. Matt. xxvi. 39.)

3. And of the angels in Heaven.

"All the angels . . . fell before the throne on their faces, and worshipped God." (Rev. vii. 11.)

(2.) But, to be acceptable, the worship of the heart must accompany it.

"The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." (St. John iv. 23, 24.)

(3.) And that the worship of body and soul may be thus fitly united, instead of using the forbidden help of images and idols, the fact of God's special presence should be realized—

1. Both in our private devotions.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which *seeth* in secret, shall reward thee openly." (St. Matt. vi. 6.)

2. And also in public prayer.

"For where two or three are gathered together in My Name, there am I in the midst of them." (St. Matt. xviii. 20.)

Application.

(1.) Let us then ever make a point of kneeling reverently—

1. When offering up our private prayers, unless hindered by bodily weakness.
2. And during all the prayers offered in public worship.

"We will go into His tabernacle, and fall low on our knees before His footstool." (Ps. cxxxii. 7, Prayer-book Version.)[n]

[n] Some do not kneel in church from the bad example of others, whose after ridicule they fear. Thus do they stir up the jealousy of God by giving His honour to others.

(2.) Seeking first to realize by faith the great fact that His eye is upon us.

For "the eyes of the Lord are in every place, beholding the evil and the good." (Prov. xv. 3: see also Gen. xvi. 13.)

LESSON IV.

The Third Commandment.

THIS Commandment treats of our speech. After dealing with the inward devotion of the heart in the First Commandment, and the worship of the body, as one great way in which that devotion is to be shewn forth in the Second Commandment; the great gift of speech, whereby the devotion of the heart is still more clearly expressed, forms the subject of the Third Commandment.

We may consider in this lesson—

1. That which it forbids, or its negative side.
2. That which it enjoins, or its positive side.

I. Concerning that which is forbidden in it, or its negative side.

(1.) With regard to the meaning of the terms employed.

1. By "the Name of God" is signified the various titles and expressions where the different parts of God's nature and character are made known to us.

"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince

of Peace." (Isa. ix. 6: see also Exod. iii. 13, 14, vi. 3, St. Matt. i. 21, 23.)

2. And anything may be said to be done "in vain"—

a. When it is done to no purpose, i.e. when it fails of the proper end intended.

b. Or when it is done thoughtlessly or not from the heart, i.e. in a vain, light way.

(2.) With regard to the chief ways in which God's name may be taken in vain, viz.—

1. By *false* swearing, or perjury. The end for which God's name has been used is then missed.

But that oaths are lawful on right occasions, for example, in courts of justice, may be proved—

a. By God's express command in the Old Testament.

"Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name." (Deut. vi. 13: see also Exod. xxii. 10, 11, and comp. Heb. vi. 16.)

b. By the Saviour's sanction of the practice on His own trial.

"The high priest answered and said unto Him, I *adjure* Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (St. Matt. xxvi. 63, 64.)

c. By the example of the Father Himself.

"By Myself have I sworn, saith the Lord." (Gen. xxii. 16: see also Heb. iii. 11, vi. 16, 17.)

2. By *profane* swearing, or cursing.

a. Such use of God's name is blasphemy, and was punished under the Law with death.

"Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord,

he shall surely be put to death." (Lev. xxiv. 14—16.)

b. And the Saviour has most plainly condemned it. "I say unto you, Swear not at all; . . . but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than this cometh of evil." (St. Matt. v. 33—37: see also ch. xxiii. 16—22; comp. St. James v. 12.)

3. Or, more generally, by using God's name *thoughtlessly*,

a. In speaking of Him in our common talk.

b. When reading about Him in His holy Word. "Whoso despiseth the Word, shall be destroyed." (Prov. xiii. 13.)

c. Or when speaking to Him in our prayers. "When ye pray, use not *vain* repetitions, as the heathen do." (St. Matt. vi. 7: comp. Eccles. v. 2.)

(3.) With regard to the threat employed, "For the Lord will not hold him guiltless that taketh His name in vain."

1. This threat implies punishment, for "The soul that sinneth, it shall die." (Ezek. xviii. 4.)
2. Which must be averted by looking for pardon to the Saviour, who "hath redeemed us from the *curse* of the Law." (Gal. iii. 13.)

II. Concerning that which is enjoined in this Commandment, or its positive side, viz. that the name of God should be honoured by us in our speech. This is to be done—

(1.) By speaking the truth, as in His sight, when lawfully called upon to swear by His name. "And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness." (Jer. iv. 2.)

(2.) By mentioning His name with godly fear whenever we speak of Him or read His Word.

"To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." (Isa. lxvi. 2: see also Col. iii. 16, 17, iv. 6.)

(3.) By realizing that we are speaking *to* Him when addressing Him in prayer.

"He that cometh to God must believe that He is." (Heb. xi. 6: see also chap. iv. 13, and Ps. cxxxix. 4.)

(4.) And by directly glorifying His name at stated times, as, for example, by singing to His praise in church.

"I will praise the name of the Lord with a song, and will magnify Him with thanksgiving." (Ps. lxix. 30: see also Ps. cxlv. 1, 2, and cl.)°

Application.

(1.) Let us endeavour to *value* properly this great gift of speech, for—

1. It is the great external gift wherein we are superior to the rest of God's earthly creatures.
2. And the tongue is man's "best member."

"I will sing and give praise with the best member that I have." (Ps. cviii. 1, Prayer-book Version: see also Ps. xxx. 12, and Ps. lvii. 7, 8.)

(2.) And let us take good heed that we use it aright.

1. For the tongue is a great power both for good and evil.

"The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God." (St. James iii. 8, 9.)

2. And an ill use of it imperils our final salvation.

° Such offering up of praise on earth should be looked upon as in anticipation of heavenly praise. (See Rev. iv. 8, v. 13.)

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (St. Matt. xii. 36, 37.)

LESSON V.

The Fourth Commandment.

THIS Commandment treats of the employment of *our time,* the fourth great subject connected with our duty towards God.

It is explained in the Catechism as signifying that we should "serve Him truly *all* the days of our life."

In dwelling upon it in this lesson we may consider—

1. Its contents as binding upon the Jewish people.
2. Its binding nature upon Christian people.

I. Concerning its contents as binding upon the Jewish people.

(1.) All work on the seventh day of each week is herein forbidden.

"In it thou shalt do no manner of work."

1. "Work" here signifies the every-day business of each man's particular calling.

"Six days thou shalt . . . do all *thy* work." (Deut. v. 13: comp. ver. 14.)

2. The seventh day was therefore called the "Sabbath" day, or day of rest.

"The seventh day is the Sabbath of the Lord thy God."

(2.) But that day was not to be merely a day of rest; it was also to be kept holy.

"Remember that thou keep holy the Sabbath day."

"Keep the Sabbath day to sanctify it." (Deut. v. 12.)

1. Anything is made holy or sanctified which is devoted to God's special service.

"And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy." (Exod. xl. 9.)

2. And the Sabbath was devoted to God's special service by attendance at public worship, &c.

"As His custom was, He went into the synagogue on the Sabbath-day." (St. Luke iv. 16: see also Acts xiii. 14.)

(3.) Regarding the other days of the week God herein commanded—

1. That they should be spent in labour.

"Six days shalt thou labour." (Compare Gen. iii. 19; 1 Thess. iv. 11; 2 Thess. iii. 10.)

2. As appointed to each man by God.

"Thou shalt do all that thou *hast* to do." (Compare Deut. v. 13.)

(4.) Two reasons were given for enforcing this commandment.

1. Man was to rest from his work every seventh day, after God's example.

"For in six days the Lord made heaven and earth, and rested the seventh day."

2. And the Sabbath day was to be kept holy in remembrance of the deliverance from Egypt.

"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out

thence through a mighty hand, and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day." (Deut. v. 15.)

II. Concerning the binding nature of this commandment upon Christian people.

(1.) It has *from the first* been God's will that one day in seven should be kept by man as a day of rest, and sanctified.

"The Sabbath was made *for man*." (St. Mark ii. 27: compare Gen. ii. 3.)

(2.) But the particular day has been changed—

1. By the ordering of the Apostles.

"And upon the *first* day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts xx. 7: see also St. John xx. 19, 26; 1 Cor. xvi. 2, &c.)

2. For which they had full authority.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (St. Matt. xviii. 18.)

(3.) And this change of day has apparently been made—

1. Because on the first day of the week the Saviour rose from the dead, having finished the *work of redemption*. (See St. Luke xxiv. 1—6.)

2. And because on that day man's *spiritual deliverance* began by the sending of the Spirit. (See Acts ii. 1—4, and compare Lev. xxiii. 15, 16.)

(4.) By this commandment it is therefore enjoined on Christians—

1. That they should rest from all worldly work on Sundays.

But the Saviour has declared that this prohibition does not extend—

a. To works of necessity.

"Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" (St. Matt. xii. 1—5.)

b. Or to works of charity.

"It is lawful to do well (good) on the Sabbath day." (St. Matt. xii. 12: compare St. Luke vi. 6.)

2. That they should moreover keep that day holy by devoting it to God's special service, viz.

a. By worshipping Him in public.

"Not forsaking the assembling of yourselves together, as the manner of some is." (Heb. x. 25.)

b. And by reading and meditation at home.

"I was in the spirit on the Lord's day." (Rev. i. 10.)

3. And that they should perform on week days their own proper work—

a. Diligently.

"Whatsoever thy hand findeth to do, do it with thy might." (Eccles. ix. 10.)

b. To God's glory.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

c. And because appointed by Him, though oftentimes distasteful.

"If any man will come after Me, let him deny himself, and take up *his cross daily*, and follow Me." (St. Luke ix. 23.)

Application.

(1.) Let us then beware of *wasting* our time.

1. On week-days.

a. By neglecting our work.

We must take care that we are "not slothful in business." (Rom. xii. 11.)[p]

b. Or by working with a wrong object.

We must seek to be "fervent in spirit; serving the Lord." (Rom. xii. 11; compare Col. iii. 17, 23, and Eph. vi. 7.)[q]

2. And on Sundays, by profaning them.

"If thou turn away thy foot from the Sabbath, from doing *thy* pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, *then* shalt thou delight thyself in the Lord." (Isa. lviii. 13, 14.)

(2.) Bearing constantly in mind—

1. The great example herein set us by the Son of Man when He was upon earth.

"I do *always* those things that please Him." (St. John viii. 29: compare chap. iv. 34.)

2. And the revelation made us of the future occupation of the saints in heaven, for which we are to be here prepared.

"They are before the throne of God, and serve Him day and night in His temple." (Rev. vii. 15.)

[p] Strictly speaking, the *body* is apt to be slothful, the *mind* indolent; but the above text must be held to refer to both.

[q] The *idle* man is often very busy about that which is not his proper work.

LESSON VI.

The Fifth Commandment.

THIS is the first of the Commandments which treats of our duty towards our neighbour or fellow-man.

In this lesson we may consider—

1. The nature of that duty in general, as distinguished from our duty towards God.
2. The Fifth Commandment in its bearing upon our duty towards our actual parents.
3. The promise therein made to dutiful children.

I. Concerning the general nature of our duty towards our neighbour.

(1.) In the explanation in the Catechism the whole of it is first summed up under two general heads.

1. We are to love our neighbour *as* ourselves.

"If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." (Rom. xiii. 9: see also St. Matt. xxii. 39.)[r]

2. In proof whereof we are to do to him as we would he should do unto us (viz. in a like position).

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (St. Matt. vii. 12.)

(2.) It is rightly distinguished from our duty towards God.

1. For that distinction was represented at the first by the use of *two* tables of stone. (See Deut. ix. 10.)

[r] The "as" here signifies quality rather than quantity. What is enjoined is that we should love our neighbour in the same *real* way that we love ourselves.

2. And has been sanctioned by the Saviour in speaking of the law.

"On these two commandments," love to God and love to our neighbour, "hang all the law and the prophets." (St. Matt. xxii. 40.)

(3.) But at the same time the second table is to be held as like unto the first; and that likeness consists—

1. In the fact that love is the groundwork of both.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second *is like* unto it, Thou shalt love thy neighbour as thyself." (St. Matt. xxii. 37—39: comp. Rom. xiii. 10.)

2. And in the further fact that many of the duties due to our neighbour are to be done to him as standing in God's place.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (St. Matt. xxv. 40, 45.)*

II. Concerning the Fifth Commandment, and, in this lesson, with regard to the conduct therein enjoined towards our actual parents.

We are to "honour our father and mother;" or, in the explanatory words of the Catechism, "we are to love, honour, and succour our father and mother."

The honour due to them should *spring* from love, and be *manifested*—

(1.) By our obedience—

1. To their direct commands.

"Children, obey your parents in all things." (Col. iii. 20.)

* This is especially evident with regard to the Fifth Commandment.

a. Disobedience to parents was punished under the law by death.

"If a man have a stubborn and rebellious son, . . . all the men of his city shall stone him with stones that he die." (Deut. xxi. 18—21.)

b. But it is to be rendered "in the Lord," (Eph. vi. 1); that is,

1. As required of us by God.

"For this is well pleasing unto the Lord." (Col. iii. 20.)

2. And in all particulars not manifestly against His will.

For "we ought to obey God rather than men." (Acts v. 29.)

2. And moreover to their wishes, though indirectly expressed, after the example of our Blessed Saviour.

"He went down with His parents and came to Nazareth, and was *subject* unto them." (St. Luke ii. 51.)

(2.) By our respectful behaviour, both in manner and word.

"Cursed be he that setteth light by his father or his mother." (Deut. xxvii. 16: see also Exod. xxi. 15, 17, and comp. 1 Kings ii. 19.)

(3.) And by succouring them, which can be done in many little every-day ways while we are still young, and by helping to support them, if need be, in their old age.

Children should learn "first to shew piety at home, and to *requite* their parents." (1 Tim. v. 4: comp. Gen. xlvii. 12.)

III. Concerning the promise herein made to dutiful children.

(1.) To the Jews this promise held forth the hope of long life in Canaan, the promised land.

"I will give unto thee, and to thy seed after thee, the

land wherein thou art a stranger, all the land of Canaan." (Gen. xvii. 8.)

(2.) To the Christian it holds forth the hope—

1. Of eternal life in Heaven, for Canaan was thereof a type.

"*Ye* are come unto the Mount Zion, and unto the city of the living God, the *heavenly* Jerusalem." (Heb. xii. 22.)

2. But, moreover, of long life on earth, if good for us.

"Honour thy father and mother, . . . that it may be well with thee, and thou mayest live long on the earth." (Eph. vi. 2, 3.)

Application.

(1.) Regarding our duty towards our fellow-men in general, we must strive to love *them*, or we cannot truly love God.

"If any man say, I love God, and hateth his brother, he is a liar." (1 St. John iv. 20.)

(2.) And regarding our duty towards our parents in particular—

1. The thought of their relation to us, and of what they have done for us, should make it easy of fulfilment.

2. And the practice of it should help us on to look to God more heartily as our heavenly Father.

"We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live." (Heb. xii. 9: see also Mal. i. 6, Jer. xxxv. 14.)

LESSON VII.

The Fifth Commandment (*continued*).

IN the summary of our duty in the Catechism this Commandment is defined as extending to all placed in any way over us.

In this lesson we may therefore consider—

1. The probable reason of this.
2. The different kinds of authorities exercised, and our various consequent duties.

I. Concerning the probable reason of the extended meaning given in the Catechism to this Commandment.

(1.) The first kind of human authority exercised was that of man as the head of his family.

"Unto the woman He said, . . . Thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii. 16.)

(2.) And out of it, in course of time, all other kinds gradually arose.

1. For example, that of kings.

"Kings shall be thy nursing *fathers*, and their queens thy nursing *mothers*." (Isa. xlix. 23.)

2. And that of ministers.

"Ye know how we" (as ministers of religion) "exhorted and comforted, and charged every one of you, as a father doth his *children*." (1 Thess. ii. 11; 1 St. John ii. 1.)

II. Concerning the different kinds of authority exercised, and our various consequent duties.

(1.) The following are the different kinds of authority.

1. The *parental;* or that of parents and other blood relations.
2. The *political;* or that of those placed over us by the law of the land.
3. The *spiritual;* or that of those placed over us in the Church.
4. That which is *providential;* or that of those placed over us by the providence of God.
5. And that which is *personal;* or that of our personal superiors.

(2.) Of our various consequent duties—

1. Regarding political authority (the parental having been treated in the preceding lesson), the Catechism teaches that "we are to honour and obey the Queen and all that are put in authority under her."

a. For she, and those under her, are set over us by God.

"By Me kings reign, and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth." (Prov. viii. 15, 16: see also Rom. xiii. 1.)

b. Whom we are therefore to obey.

"Let every soul be subject to the higher powers." (Rom. xiii. 1: see also 1 St. Pet. ii. 13—17.)[1]

c. And for whom we are to pray, that they may rightly discharge their several offices.

"I exhort therefore, that prayers . . . be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peace-

[1] After the Saviour's example. (See St. Matt. xxvii. 11.)

able life in all godliness and honesty." (1 Tim. ii. 1, 2.)[u]

2. Regarding spiritual authority, the Catechism teaches that we are "to submit ourselves to our spiritual pastors and teachers."

a. For our spiritual pastors are set over us by the "Chief Shepherd" of our souls.

"Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you." (St. John xx. 21, 22.)

b. To look after our spiritual welfare.

St. Paul "called the elders of the Church," and said, "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God." (Acts xx. 17, 28, 29: see also 2 Tim. iv. 1, 2.)

c. To whom we should therefore submit ourselves.

1. By obeying them.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." (Heb. xiii. 17: compare St. Luke x. 16.)

2. And by honouring them.

"Esteem them very highly in love for their work's sake." (1 Thess. v. 12, 13: see also 1 Tim. v. 17.)[x]

3. Regarding providential authority, the Catechism

[u] The chief political authorities under the Queen are named in the Litany.

[x] Under this head may likewise be classed our "teachers," (see 1 Cor. xii. 28,) whose instruction we should lay hold of and put into practice. (See Prov. iv. 13, and v. 11—13.)

But "governours" appear to signify guardians set over those who have lost their parents, and therefore come under the head of parental authority. (See Gal. iv. 1, 2.)

teaches that we are "to submit ourselves to our masters."

a. *Servants* are to submit themselves to their masters as set over them by God.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." (Eph. vi. 5—8: see also 1 St. Peter ii. 18, and Titus ii. 9, 10.)

b. And, more generally, *all* are to shew proper respect to those above them in station. (See Ruth ii. 10, &c.)

4. Regarding personal authority, the Catechism teaches that we are "to order ourselves lowly and reverently to all our betters;" that is, to all who are our superiors—

a. In mind.

b. In holiness—

Instead of being "despisers of those that are good." (2 Tim. iii. 3.)

c. Or in age.

"Thou shalt rise up before the hoary head, and honour the face of the old man." (Lev. xix. 32: see also 1 St. Peter v. 5, and compare 2 Kings ii. 23, 24.)

5. And lastly, regarding men in general, a certain respect is required of each man towards all his fellows.

"Honour all men." (1 St. Peter ii. 17: see also Phil. ii. 3, and Rom. xii. 10.)[y]

[y] This commandment must be held to require the performance of corresponding duties *towards inferiors* on the part of all who are in any way their superiors. (See, for example, Eph. vi. 49.)

And the promise it contains must be held applicable, not only to dutiful *children*, but also to those who seek to keep its more general precepts treated in this lesson.

Application.

If we would keep this commandment according to the full spirit of its meaning—

(1.) We must strive after *meekness* through the help of the Holy Ghost.

"The fruit of the Spirit is . . . meekness." (Gal. v. 22, 23.)[1]

(2.) After the great examples set us—

1. By Moses.

"Now the man Moses was very meek, above all the men which were upon the face of the earth." (Numb. xii. 3.)

2. And by the Son of Man.

"Take My yoke upon you, and learn of Me; for I am meek and lowly of heart." (St. Matt. xi. 29.)

(3.) Remembering that meekness is the road to all true greatness.

"Blessed are the meek: for they shall inherit the earth." (St. Matt. v. 5: compare St. Luke xiv. 11.)

LESSON VIII.

The Sixth Commandment.

THIS Commandment treats of our duty regarding our *neighbour's body*, teaching us how to act with regard to his life.

As explained in the Catechism, it forbids us "to hurt any body by word or deed," or "to bear malice or hatred in our heart."

[1] "Meekness" may be defined as the outward shewing forth, in our dealings with our fellow-men, of a *humble* spirit.

We may consider in this lesson—

1. That which it forbids, or its negative side.
2. That which it enjoins, or its positive side.

I. Concerning that which it forbids, or its negative side.

(1.) The taking of a man's life, as the private act of a fellow-creature, is here forbidden. This sin, called murder, was solemnly forbidden by God when Noah came forth from the ark.

1. Leave to take the life of animals was then granted, that they might be used for food.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Gen. ix. 3: comp. Gen. i. 29, 30.)

2. But *man's* life was to be held sacred.

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." (Gen. ix. 6.)

(2.) Certain ways of taking man's life must, however, be distinguished from murder as not being sinful.

1. The killing of a man by *accident.*

"Whoso killeth his neighbour ignorantly, whom he hated not in time past; . . . he shall flee to one of these cities (of refuge), and live." (Deut. xix. 4, 5: see also Numb. xxxv. 11, 12.)

2. Or in self-defence.
3. Or in lawful war.

a. For in the Old Testament we constantly read of God as sanctioning war.

"And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." (Judges vi. 16: see also Joshua vi. 2.)

b. And in the New Testament the calling of a soldier is not condemned.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." (St. Luke iii. 14.)

4. Or to satisfy the ends of justice.

The ruler "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. xiii. 1—4: comp. Gen. ix. 6.)

(3.) But all that may lead on to murder must be held to be likewise herein forbidden.

1. The use of hurtful or abusive words.

"Let all . . . clamour and evilspeaking be put away from you." (Eph. iv. 31: see also St. James iv. 11, and St. Matt. v. 22.)

2. And the nursing in our hearts of any unkindly or evil feelings.

"Whosoever hateth his brother is a murderer." (1 St. John iii. 15: see also Eph. iv. 26, and St. Matt. v. 22.)[a]

(4.) The following are the evil feelings which we must hold to be especially forbidden as most likely to lead on to murder.

1. *Ill-will;* or the wish that evil may befall another.
2. *Malice;* or the desire to inflict evil on another. (See Eph. iv. 31.)
3. *Revenge;* or the desire to injure another because he has injured us. (See Lev. xix. 18, and Rom. xii. 19.)
4. *Envy;* or the dislike of another on account of some

[a] Hurtful words are the fruit of unkind thoughts, and lead on to deeds of violence. (See St. Matt. xv. 19, and chap. xii. 34.)

supposed advantage or superiority over us. (See Titus iii. 3, and St. Matt. xx. 23.)

5. *Jealousy;* or the dislike of another on account of the admiration thus won by him. (See Gen. iv. 4, 5.)
6. *Hatred;* which springs from an indulgence in any of the above-named evil feelings.
7. *Covetousness;* or the desire to possess something belonging to another. (See St. Mark vii. 22.)
8. And *Passion* (or wrath); that is, the sudden giving way to excessive anger. (See Ps. xxxvii. 8.)[b]

II. Concerning the positive side of this Commandment, or that which it enjoins.

(1.) With respect to the feelings of our hearts, it enjoins—

1. The forgiveness of those who do us wrong, instead of the harbouring of evil feelings towards them.
   "Forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.)
2. And, more generally, compassion for all men.
   "Be ye all of one mind, having compassion one of another." (1 St. Peter iii. 8.)

(2.) And with respect to our conduct it enjoins—

[b] *Resentment* is not sinful unless abused. Of this feeling there are two kinds.

1. Sudden anger, commonly aroused by sudden hurt or violence, and implanted in us for self-defence. (See Eph. iv. 26.)
   This feeling may produce death by accident or in self-defence. Its abuse is *passion*.
2. Settled, or deliberate anger, the result of acts of cruelty or injustice done by others, and implanted in us to prevent or remedy evil by stirring us up to bring the doers thereof to justice. (See 2 Sam. xii. 5.)
   This feeling produces death in war and on the scaffold. Its great abuse is *revenge*. (See Butler's Sermons on "Resentment" and "The Forgiveness of Injuries.")

1. Prayer on behalf of our enemy, instead of the use of hurtful words.

   "Pray for them which despitefully use you, and persecute you." (St. Matt. v. 44.)

2. The relieving of his bodily wants instead of hurting him.

   "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. xii. 20.)

3. And, more generally, the relieving of the bodily wants of any who are in need around us.

   "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 St. John iii. 17: see also St. Luke x. 30—37.)

Application.

(1.) That we may be kept from the sins forbidden in this Commandment, let us bear in mind—

1. That they are copying the devil's example—

   a. Who seek to take a fellow-creature's life.

   "He was a murderer from the beginning." (St. John viii. 44.)

   b. Or who even harbour evil feelings against him.

   "If ye have bitter envying and strife in your hearts, . . . this wisdom descendeth not from above, but is . . . devilish." (St. James iii. 14, 15.)

2. And that, if we are unforgiving, we shall not be ourselves forgiven.

   "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (St. Matt. xviii. 35.)

(2.) That we may be stirred up to practise that which it enjoins, let us bear in mind the Saviour's example.

1. He *forgave* those who nailed Him to the cross, praying even for them.

"Father, forgive them, for they know not what they do." (St. Luke xxiii. 34.)

2. His *heart* was full of compassion for bodily suffering. "Himself took our infirmities and *bare* our sicknesses." (St. Matt. viii. 17: see also ch. xv. 32, and St. Mark vii. 34.)
3. Which He relieved by constant *acts* of kindness—
   a. Towards all about Him.
   He "healed all that were sick." (St. Matt. viii. 16: see also chap. xv. 36, 37, and St. Mark i. 34.)
   b. Even towards those who came to do Him hurt. (See St. Luke xxii. 51.)

LESSON IX.

The Seventh Commandment.

THIS Commandment treats of our duty regarding our *own* body; "for he that committeth fornication sinneth against his own body." (1 Cor. vi. 18.) As explained in the Catechism, it instructs us "to keep our bodies in temperance, soberness, and chastity."

We may consider in this lesson—

1. That which it forbids, or its negative side.
2. That which it enjoins, or its positive side.

I. Concerning that which it forbids, or its negative side.

(1.) With respect to our acts—

1. All *unlawful* satisfying of our bodily desires is forbidden; we must "keep our bodies in chastity."

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. xiii. 4.)

2. But also, more generally, to *live* for the body is here forbidden.

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. xiii. 14.)

a. We must beware of living for the gratification of bodily (i.e. sexual) desire.

"The time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness." (1 St. Pet. iv. 1—3.)

b. Respecting what we eat, we must "keep our bodies in temperance."

"Every man that striveth for the mastery is temperate in all things." (1 Cor. ix. 25: comp. 1 St. Pet. iv. 1—3.)

c. And respecting what we drink, we must "keep them in soberness."

No "drunkards . . . shall inherit the kingdom of God." (1 Cor. vi. 10: comp. 1 St. Pet. iv. 1—3.)[c]

(2.) With respect to our words, all impure language is forbidden.

"Fornication, and all uncleanness, . . . let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking." (Eph. v. 3, 4.)

(3.) And with respect to our thoughts, all harbouring of impurity even in the heart is likewise forbidden.

[c] These two latter kinds of bodily indulgence may well be held to be forbidden by this Commandment, as being not only in themselves sinful, but also as leading on directly to the first kind.

1. For impure thoughts are but too apt to lead on to impure acts.

"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications." (St. Mark vii. 20, 21: see also St. James i. 14, 15.)

2. And to harbour them, though we transgress no further, is a breaking of the commandment in the spirit.

"I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (St. Matt. v. 28.)

II. Concerning that which is enjoined in this Commandment, or its positive side.

(1.) With respect to our thoughts; we must strive to fix our hearts on heavenly things, instead of giving them up to impure ideas.

"Set your affections on things above, not on things on the earth." (Col. iii. 2: comp. ver. 5.)

(2.) With respect to our words; we must often hold converse on spiritual things, instead of giving way to impure language.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." (Eph. iv. 29: see also Eph. v. 19, and comp. vers. 3, 4.)

(3.) With respect to our acts, we must seek to employ our bodies in the service of God, instead of living for bodily gratification.

"The body is not for fornication, but for the Lord." (1 Cor. vi. 13, 18—20: see also Rom. xii. 1.)

Application.

(1.) We have great need to beware of falling into the sins herein forbidden—

1. Because such sins especially *offend* the Holy Spirit.

They who commit them "grieve the Holy Spirit of God, whereby they are sealed unto the day of redemption." (Eph. iv. 29, 30.)

2. *Darkening* the soul of man.

Some "walk in the vanity of their mind, having the understanding darkened, . . . who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. iv. 18, 19.)

3. And thus in the end bringing both it and the body to destruction.

"If any man defile the temple of God (viz. his body), him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 17: comp. chap. vi. 19, and Rev. xxi. 8.)

(2.) And the greatest encouragements are given us to practise that which it enjoins—

1. Concerning our thoughts.

"Blessed are the pure in heart: for they shall see God." (St. Matt. v. 8.)

2. Concerning our words.

"They that feared the Lord spake often one to another: and the Lord hearkened and heard it; . . . and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." (Mal. iii. 16, 17.)

3. Concerning our acts—

"He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 7—9.)

LESSON X.

The Eighth Commandment.

THIS Commandment treats of our duty regarding our neighbour's *property*.

As explained in the Catechism, it instructs us "to keep our hands from picking and stealing," and "to be true and just in all our dealings."

We may consider in this lesson—

1. That which it forbids, or its negative side.
2. That which it enjoins, or its positive side.

I. Concerning that which it forbids, or its negative side—

All kinds of dishonesty are herein forbidden, of which the following are the chief—

(1.) Robbery; or the taking of our neighbour's property by force.

"Thou shalt not . . . rob thy neighbour." (Lev. xix. 13: see also Judges ix. 25, and Ezekiel xxxiii. 15.)

(2.) Stealing; or taking of our neighbour's property by stealth.

"Let none of you suffer . . . as a thief." (1 St. Peter iv. 15: comp. St. John xix. 6.)[d]

(3.) Cheating; or taking of our neighbour's property under

[d] While the robber would fain be himself unknown, the thief seeks to conceal the act of theft.

Even the smallest thefts, called "picking," are to be guarded against.

false pretences. Of this kind of dishonesty there are various forms—

1. The seller may cheat by the use of false weights.
   "Ye shall do no unrighteousness, . . . in mete yard, in weight, or in measure." (Lev. xix. 35—37: see also Deut. xxv. 13—16, and Prov. xi. 1.)
2. Both buyer and seller may cheat by concealing the value of the article.
   "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." (Prov. xx. 14.)
3. The borrower may cheat by not meaning to repay.
   "The wicked borroweth, and payeth not again." (Ps. xxxvii. 21.)
4. The beggar may cheat by pretending that he cannot work.
   "This we commanded you, that if any would not work, neither should he eat." (2 Thess. iii. 10.)

(4.) Extortion; or defrauding our neighbour by taking advantage of our position.

"I have written unto you not to keep company, if any man that is called a brother be . . . an extortioner." (1 Cor. v. 11: see also Lev. xix. 13, xxv. 14.)

1. The employer may extort by not giving fair wages, viz. when work is scarce.
   "I will be a swift witness . . . against those that oppress the hireling in his wages." (Mal. iii. 5: see also St. James v. 4.)
2. The employed may extort by requiring too high wages, viz. when his labour is exceptionally necessary.
3. Both buyer and seller may extort by taking advantage of each other's necessities.
   "As a nail sticketh fast between the joinings of the

stones; so doth sin stick close between buying and selling." (Ecclus. xxvii. 2.)

(5.) Mischief; or the wanton injury of the property of others.

"It is as a sport to a fool to do mischief." (Prov. x. 23.)

II. Concerning that which is enjoined in this Commandment, or its positive side.

(1.) Anything taken dishonestly must, if possible, be restored.

Under the Law it was commanded, "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." (Exod. xxii. 1: comp. St. Luke xix. 8.)

(2.) Instead of stealing, every man must learn and labour to get his own living.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8: see also Eph. iv. 28, and 1 Thess. iv. 11.)

(3.) And instead of taking what is another's, he must give of his own.

1. This duty is constantly laid down in Scripture.

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate." (1 Tim. vi. 17, 18: see also Rom. xii. 13; Heb. xiii. 16, and 1 St. John iii. 17.)

2. And is binding upon all, poor as well as rich.

"Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little." (Tobit iv. 8; see version in Prayer-Book: see also 2 Cor. ix. 7, and compare St. Mark xii. 41—44.)

Application.

(1.) We should be kept from all acts of dishonesty by remembering—

1. That God sees them, though man may not.
   "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. xv. 3: see also Ps. cxxxix. 3.)
2. And that He will bring us to account for them.
   "Thieves shall not inherit the kingdom of God." (1 Cor. vi. 10: compare 2 Cor. v. 10.)

(2.) And we should be stirred up to give liberally of our own by remembering—

1. That in giving to our fellow-men we are giving unto God.
   "He that hath pity upon the poor lendeth unto the Lord." (Prov. xix. 17: compare St. Matt. xxv. 40.)
2. Of whom we shall receive a goodly return.
   a. Even in this world.
   "Blessed is he that considereth the poor: the Lord shall deliver him in time of trouble." (Ps. xli. 1, 2: see also Deut. xv. 7—11; Prov. xi. 24, 25, xix. 17; and Heb. vi. 10.)
   b. And assuredly in the world to come.
   "I say unto you, Make to yourselves friends of (with) the mammon of unrighteousness, that when ye fail (die), they may receive you into everlasting habitations." (St. Luke xvi. 9.)[e]

[e] "The King's Messengers," by the Rev. W. Adams, will illustrate this to the young.

LESSON XI.

The Ninth Commandment.

THIS Commandment treats of our duty regarding our neighbour's character.

As the third deals with our speech in relation to God, so this deals with our speech in relation to man.

As explained in the Catechism, it instructs us "to hurt nobody by word," and "to keep our tongues from evil speaking, lying, and slandering."

We may consider in this lesson—

1. That which it forbids, or its negative side.
2. That which it enjoins, or its positive side.

I. Concerning its negative side.

By this Commandment is forbidden—

(1.) The bearing of false witness against our neighbour *openly* in a court of justice.

"If a false witness rise up against any man to testify against him that which is wrong, . . . then shall ye do unto him, as he had thought to have done unto his brother." (Deut. xix. 16—19.)

Of this crime several instances are recorded in Scripture; for example,—

1. In the story of Naboth.

"And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him." (1 Kings xxi. 11—13.)

2. In the history of our Saviour's trial.
"Many bore false witness against Him." (St. Mark xiv. 55—58.)

(2.) "Slandering," or bearing false witness in *private* life.
"Whoso privily slandereth his neighbour, him will I cut off." (Ps. ci. 5: see also Prov. x. 18.)
We are guilty of slander—

1. When we *originate* untruths against our neighbour.
"Thou givest thy mouth to evil, thy tongue *frameth* deceit. Thou sittest and speakest against thy brother: thou slanderest thine own mother's son." (Ps. l. 19, 20, lii. 2; Exod. xxiii. 1.)
2. Or when we *spread* false reports.
"Keep thee from a false matter; and the innocent and righteous slay thou not." (Exod. xxiii. 2, 7.)

(3.) "Evil speaking."
"Let all . . . evil speaking be put away from you." (Eph. iv. 31: see also St. James iv. 11.)
Of this there are different forms.

1. To say unkind things of others, of the truth of which we have no certain proof.
"Thou shalt not go up and down as a tale-bearer among thy people." (Lev. xix. 16.)
2. To repeat evil of others, when not called upon to do so, though it be true.
"Condemn not, and ye shall not be condemned." (St. Luke vi. 37: see also 1 Cor. xiii. 6.)
3. To impute evil motives—
a. As underlying acts apparently good.
Charity "*thinketh* no evil." (1 Cor. xiii. 5.)
b. Or even when acts are of doubtful meaning.
"Judge not, that ye be not judged." (St. Matt. vii. 1: see also Rom. xiv. 3, 4.)

(4.) "Lying;" for it is not easy to conceive any lie which is not in some way injurious to others, and—

1. All lying is strictly forbidden.
   "Lie not one to another, seeing that ye have put off the old man with his deeds." (Col. iii. 9: see also 1 St. Peter iii. 10, and Lev. xix. 11.)
2. Two awful instances of God's wrath against this sin being recorded.
   a. That of Gehazi.
   "The leprosy *therefore* of Naaman shall cleave unto thee and unto thy seed for ever. And he went out from his presence a leper as white as snow." (2 Kings v. 25—27.)
   b. And that of Ananias and Sapphira.
   "Thou hast not lied unto men, but unto God. . . . And Ananias hearing these words fell down, and gave up the ghost." (Acts v. 4, 5, 9, 10.)

II. Concerning its positive side.

This Commandment enjoins—

(1.) That we speak in our neighbour's favour, whenever it is in our power, instead of to his disadvantage.

Charity "believeth all things, hopeth all things." (1 Cor. xiii. 7.)

Of the fulfilment of this duty we have instances, for example—

1. In the story of the faithful centurion.
   "When they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: for he loveth our nation and he hath built us a synagogue." (St. Luke vii. 4, 5.)
2. And of the disciple Dorcas.
   "All the widows stood by him weeping, shewing the coats and garments which Dorcas made, while she was with them." (Acts ix. 39.)

(2.) And, more generally, that we speak the truth always.

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." (Eph. iv. 25.)

Application.

(1.) That we may be kept from the sins here forbidden—

1. Let us beware of talkativeness.

"In the multitude of words there wanteth not sin." (Prov. x. 19: see also Ps. xxxix. 1, and St. James i. 26.)[f]

2. Remembering that we are copying the devil's example—

a. When we speak against our neighbour.

He is "the accuser of our brethren, . . . which accuseth them before our God day and night." (Rev. xii. 10.)

b. Or give way to lying.

"For he is a liar, and the father of it." (St. John viii. 44.)

3. And that God will punish—

a. All who judge their neighbour hardly.

"With what judgment ye judge, ye shall be judged." (St. Matt. vii. 2.)

b. And all liars.

"All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. xxi. 8.)

(2.) And that we may be enabled to fulfil the duties here enjoined—

1. Let us bear in mind the Saviour's example in speaking charitably of His fellow-men.

"Jesus saith unto her, Neither do I condemn thee; go and sin no more." (St. John viii. 11: compare ver. 15.)

2. Remembering that Heaven is promised to the truthful.

"Lord, who shall dwell in Thy tabernacle? or who

[f] See Butler's Sermon on "The Government of the Tongue."

shall rest upon Thy holy hill? Even he . . . that speaketh the truth from his heart. He that hath used no deceit in his tongue, . . . and hath not slandered his neighbour." (Ps. xv. 1—3, Prayer-book Version.)

3. And asking for God's help in the government of the tongue.

"Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. cxli. 3.)

LESSON XII.

The Tenth Commandment.

THIS Commandment treats of our duty regarding our *thoughts* with respect to our neighbour's property.

As explained in the Catechism, it instructs us "not to covet nor desire other men's goods, but to learn and labour truly to get our own living, and to do our duty in that state of life unto which it shall please God to call us."

We may consider in this lesson—

1. The negative side of this Commandment.
2. Its positive side.

I. Concerning its negative side.

Covetousness is the great sin herein forbidden; viz. the cherishing of a wish for anything belonging to our neighbour.

(1.) This sin is repeatedly condemned in the Bible; for instance,—

1. By the Psalmist.

"The wicked . . . blesseth the covetous, whom the Lord abhorreth." (Ps. x. 3.)

2. By St. Paul.

The "covetous . . . shall not inherit the kingdom of God." (1 Cor. vi. 10: see also Col. iii. 5, 6.)

3. By the Saviour Himself.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (St. Luke xii. 15.)

(2.) And numerous examples are recorded to warn us against yielding to it.

1. That of Achan; whose covetousness brought about his death.

"All Israel stoned him with stones." (See Josh. vii. 21, 25, 26.)

2. That of Ahab; whose covetousness also brought about his death.

"In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." (See 1 Kings xxi. 4, 19; and compare chap. xxii. 38.)

3. That of Gehazi; whose covetousness brought upon him the leprosy of Naaman.

"Behold, my master hath spared Naaman, this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him." (See 2 Kings v. 20—27.)

4. That of Judas; whose covetousness led him on to the betrayal of the Saviour and the destruction of himself.

He "went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him

unto you? And they covenanted with him for thirty pieces of silver." (See St. Matt. xxvi. 14, 15: compare chap. xxvii. 3—5.)[g]

II. Concerning its positive side.

Contentment is the great grace enjoined in this Commandment.

(1.) Towards the attainment of this grace the Bible often exhorts us.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." (1 Tim. vi. 6—10: see also Heb. xiii. 5.)

(2.) And the following truths should convince us of its reasonableness.

1. The things of this present world are of a passing nature.

"The things which are seen are temporal." (2 Cor. iv. 18: see also Ps. xlix. 17, Prov. xxvii. 24, Heb. xi. 13, xiii. 14.)

2. God orders the fortunes of all men here as He sees fit.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: He putteth down one, and setteth up another." (Ps. lxxv. 6, 7.)

3. And He does so for the best on behalf of those who put their trust in Him.

"O fear the Lord, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." (Ps. xxxiv. 9, 10: comp. St. Matt. x. 29—31.)

[g] In each of the above-named examples the grievous sins, which were the result of giving way to covetousness, may be profitably traced.

Application.

That we may be kept from covetousness and attain to contentment,—

(1.) We must labour honestly and diligently to get our own living.

"Study to do your own business, and to work with your own hands, . . . that ye may have lack of nothing." (1 Thess. iv. 11, 12: see also Eccles. ix. 10.)

(2.) Looking for God's blessing on the work of our own hands.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." (Isa. iii. 10: see also Ps. cxxviii. 1, 2.)

(3.) Striving at the same time not to be *careful* about the things of this world.

"Take no thought," (be not anxious,) "saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (St. Matt. vi. 24—34: see also Phil. iv. 6.)

(4.) But seeking to set our affections on things above.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." (St. Matt. vi. 19, 20.)

PART IV.

The Lord's Prayer.

LESSON I.

Introductory.

WE must "pray unto God to give us His grace that we may continue in the same (state of salvation into which we were admitted by baptism) unto our life's end."

We "are not able to do those things of ourselves" (which were promised for us at our baptism) "without His special grace; which we must learn at all times to call for by diligent prayer."

In this lesson we may consider—

1. The need of true prayer.
2. Its leading features.

I. Concerning the need of prayer.

(1.) The life of every Christian is a great struggle, because he has constantly—

1. To resist the temptations of his three great foes, the world, the flesh, and the devil; so that his life is compared to *a combat.*

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. vi. 13—17: see also 1 Cor ix. 26.)

2. And to advance along the narrow way; so that his life is also compared to *a race.*

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us." (Heb. xii. 1: see also 1 Cor. ix. 24.)

(2.) In this struggle we have not strength of ourselves—

1. Either to resist temptation.

"The evil which I would not, that I do." (Rom. vii. 19.)

2. Or to advance in holiness.

"It is not in man that walketh to direct his steps." (Jer. x. 23: see also St. John xv. 5.)

(3.) Prayer is one of the great means appointed for obtaining the required strength.

1. This is the teaching of God's Word.

"Watch ye, and pray, lest ye enter into temptation." (St. Mark xiv. 38.)

2. In connection with baptism the truth being this: we were then united to the Son by the Spirit—made "members of Christ," or, branches of the true Vine.

a. But we must pray for a continual inpouring of the Spirit, that we may *grow* in grace.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him." (St. Luke xi. 13.)

b. Praying, moreover, for special grace under each particular trial; for example—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (St. James i. 5.)

II. Concerning some of the features of true prayer.

(1.) Prayer must be "diligent," i.e. offered up in earnest; which implies—

1. A sense of God's presence.
   "He that cometh to God must believe that He is." (Heb. xi. 6.)
2. A sense of our own need.
   "When ye pray, use not *vain* repetitions." (St. Matt. vi. 7: see also chap. xv. 8, 9.)
3. A belief in its efficacy.
   "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (St. Mark xi. 24: see also St. James i. 6, 7.)
4. And an intelligent use of the words employed.
   "I will pray with the spirit, and I will pray with the understanding also." (1 Cor. xiv. 15.)

(2.) And it must be persevering; which implies—

1. That we must pray regularly, i.e. at stated times.
   Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." (Dan. vi. 10: see also Ps. lv. 17, 18.)
2. And that we must seek to live in a constant spirit of prayer.
   "Praying *always* with all prayer, and supplication, in the spirit." (Eph. vi. 18: see also 1 Thess. v. 17, and Col. iv. 2.)

(3.) These two great qualities of prayer, earnestness and perseverance, are set forth—

1. In the parables—
   a. Of "the friend at midnight." (See St. Luke xi. 5—10.)
   b. And of "the unjust judge." (See St. Luke xviii. 1—8.)
2. And in the examples—
   a. Of Elijah on Mount Carmel. (See 1 Kings xviii. 42—46: compare St. James v. 17, 18.)

b. And of the woman of Canaan. (See St. Matt. xv. 21—28.)

Application.

That we may be stirred up to the practice of this great duty, let us bear in mind—

(1.) The example of our blessed Saviour.

1. We constantly read of His going apart to pray.

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (St. Mark i. 35: see also chap. vi. 46, &c.)

2. And, moreover, of His habit of offering up *special* prayers in trying times.

"And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." (St. Luke vi. 12, 13: see also chap. xxii. 41, 42.)[a]

(2.) The fact that communion with God is the source of all true peace.

"In Thy presence is fulness of joy." (Ps. xvi. 11.)[b]

LESSON II.

The Address and the First Petition.

WE must not only be taught the need of prayer, and how to pray, but also for what to pray.

[a] He must have prayed *as man*, and therefore of His example in this practice there cannot be a question.

[b] We must learn *so* to pray as to hold communion with Him here by faith.

To this end the Lord's Prayer has been given to us—

(1.) As a proper form to be used whenever we address God; "*when* ye pray, say," &c. (St. Luke xi. 2.)

(2.) And likewise as a pattern, upon which our other prayers should be framed. "After this *manner* therefore pray ye," &c. (St. Matt. vi. 9.)

But in order to use it rightly it is necessary to comprehend the meaning of its several parts.

In this lesson we may consider—

1. The address with which it opens.
2. The first petition.

I. Concerning the address with which it opens, "Our Father, which art in Heaven."

As explained in the Catechism, we herein speak to "the Lord God, our heavenly Father, who is the giver of all goodness."

(1.) Of the title "Father."

1. We are taught to address God thus by Him who has purchased for us the right to do so.

"Go to My brethren, and say unto them, I ascend unto My Father, *and* your Father." (St. John xx. 17.)

2. And this name, by suggesting God's love and care, should give us *confidence* in our prayers. (See St. Matt. vii. 7—11.)

(2.) Of the qualification added, "which art in heaven."

1. We must seek to realize God's presence with us when we pray.

"The eyes of the Lord are in *every* place." (Prov. xv. 3: see also Ps. cxxxix. 7.)

2. But also His greatness and glory *as manifested* in heaven.

"I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." (Rev. iv. 2, 3: see also Isa. vi. 1, lxvi. 1, and Ps. lxxxix. 6—8.)

3. So that, in praying to Him, our hearts may be full of reverence and godly fear, as well as confidence.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccles. v. 2: see also Hab. ii. 10.)

(3.) Of the plural form "our" here used, and throughout the Prayer.

Thus are we taught to pray to God for others as well as for ourselves.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." (1 Tim. ii. 1.)

II. Concerning the first petition, "Hallowed be Thy Name."

As explained in the Catechism, we herein ask God "to send His grace unto us and to all people, that we may *worship* Him as we ought to do."

(1.) This petition is put first as being the one of highest importance.

"Father, glorify *Thy* Name." (St. John xii. 28: comp. chap. xvii. 1, 4.)

(2.) In it we pray that God may enable us to glorify Him (viz. as He is described in the address)—

1. In our acts of direct worship.

a. By helping us to *pray* to Him with fitting trust and reverence.

"The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought." (Rom. viii. 26.)

b. And to *praise* Him with the same feelings in our hearts.

"That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. xv. 6: see also Ps. xix. 14, li. 15.)

2. And in our daily conduct, by making His glory the constant object of our lives.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. iii. 17: see also 1 St. Peter iv. 11.)

(3.) The example of David strikingly sets forth how God's Name may thus be hallowed.

1. He learned to look to God—

a. As his Father, full of love and care for him.

"The Lord is my shepherd; I shall not want." (Ps. xxiii. 1: see also Ps. ciii. 13.)

b. And, at the same time, as the great and glorious God.

"O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens." (Ps. viii. 1: see also Ps. xix. 1—6.)

2. And thus it became his object to glorify God amongst his fellow-men. In this spirit, for example, he fought the giant of Gath.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." (See 1 Sam. xvii. 29, 45.)

Application.

(1.) Let us ever remember that all prayer, to be acceptable, must be sincere.

"Blessed is the man in whose spirit there is no guile." (Ps. xxxii. 2: comp. St. John i. 47.)

(2.) That to utter this address aright, we must therefore seek to have in our hearts confidence in God, coupled with godly fear.

"O Lord God of Israel, there is no God like Thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto Thy servants, that walk before Thee with all their hearts. But will God in very deed dwell with man on the earth? behold, heaven and the heaven of heavens cannot contain Thee." (2 Chron. vi. 14, 18.)

(3.) And that to offer up this first petition aright, we must be striving to make the glory of God our aim in life.

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20: see also chap. x. 31, and 1 St. Peter i. 17.)

LESSON III.

The Second Petition.

AS it is explained in the Catechism, we ask God in this petition "to give us His grace that we may *serve* Him as we ought to do," viz. as His faithful subjects.

We may consider—

1. The different meanings of "the kingdom of God."

2. The different requests we herein accordingly make.

I. Concerning the different meanings of "the kingdom of God."

(1.) The kingdom of God sometimes signifies His Church in its glorified state, when His rule will be fully established.

"*Then* shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit *the kingdom* prepared for you from the foundation of the world." (St. Matt. xxv. 34: compare Eph. v. 26, 27.)

(2.) Sometimes it signifies His Church as it is now on earth.

1. The near approach of its establishment John the Baptist and the Saviour foretold.

"Saying, Repent ye: for the kingdom of heaven is at hand." (St. Matt. iii. 2: see also chap. iv. 17.)

2. And its nature the Saviour described in His different parables—teaching, for example, in the parable of the draw-net, that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." (St. Matt. xiii. 47.)[c]

(3.) And sometimes it signifies Christ's personal rule in the hearts of men.

"Behold, the kingdom of God is *within* you." (St. Luke xvii. 20, 21.)

1. Where it *grows* in a hidden way.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." (St. Mark iv. 26—39.)

[c] In this sense it has been called the kingdom of grace.

2. And conveys spiritual peace and joy.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17: see also St. Matt. xiii. 44.)[d]

II. According to these different meanings of "the kingdom of God," in this petition we pray—

(1.) For the coming of His kingdom of glory.

1. It is one of the marks of an earnest Christian to *look* for it.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13: see also Rom. viii. 23—25, and 2 Tim. iv. 8.)

2. And therefore to pray for it.

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus." (Rev. xxii. 17, 20: compare second last prayer in the Burial Service.)

(2.) For the spread of His kingdom of grace, or the coming of it to all men on earth.

1. This coming of the kingdom of God is to precede its perfect establishment.

"For the earth shall be filled with the *knowledge* of the glory of the Lord, as the waters cover the sea." (Habakkuk ii. 14: comp. St. Matt. xiii. 31—33.)

2. For it therefore we must pray—

a. Asking God to multiply His ministers.

"Pray ye . . . the Lord of the harvest, that He will send forth labourers into His harvest." (St. Matt. ix. 37, 38.)

[d] The kingdom of Satan exists in opposition to the kingdom of God, and men must be helping forward one or the other. See St. Matt. xii. 26—30, and Eph. vi. 12, &c.

b. And to bless their ministry.

"Praying . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." (Eph. vi. 18, 19.)

(3.) For the establishment of God's kingdom in men's hearts.

1. The *outward* spread of His kingdom would be otherwise of no avail.

"This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me." (St. Mark vii. 6, 7.)

2. And the advent of His kingdom of glory will otherwise bring destruction.

"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (St. Matt. vii. 26, 27: comp. vers. 21—23, and see also Rom. ii. 4—9.)

3. For this therefore we should especially pray regarding ourselves and others—

"That He would grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith." (Eph. iii. 14—19: see also 1 Thess. v. 23, 1 St. Pet. v. 10.)

Application.

Let us bear in mind that, in order to pray sincerely, and therefore effectually—

(1.) For the coming of the kingdom of glory, our treasure must be in heaven.

"For our conversation (*citizenship*) is in heaven; from whence also we look for the Saviour, the Lord Jesus

Christ." (Phil. iii. 20: see also Eph. ii. 19, and Col. iii. 1—3.)

(2.) For the spread of the kingdom of grace, we must be striving to pass on to others the glad tidings of the Gospel by helping forward missionary work.

"With what measure ye mete, it shall be measured to you." (St. Mark iv. 21—25: see also Rom. i. 14, 15, and 1 Cor. ix. 16.)

(3.) For the establishment of Christ's rule in the hearts of men, we must be daily seeking on the part of ourselves and others to bring every thought into subjection to the will of God.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5: see also Gal. ii. 20.)

LESSON IV.

The Third Petition.

AS it is explained in the Catechism, we ask God in this petition "to send His grace unto us and to all people, that we may *obey* Him as we ought to do."

We may consider—

1. The connection of this petition with the two preceding ones.
2. The different meanings of "the will of God."
3. The different requests we herein accordingly make.

I. Concerning the connection of this petition with the two preceding ones.

(1.) With regard to the connection of *meaning*,—

1. That God's name may be hallowed, His kingdom must be established.
2. And that His kingdom may be established, His will must be obeyed.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (St. Matt. vii. 21: see also 1 St. John ii. 17.)

(2.) With regard to the extent of *their use*,—

1. In hallowing God's name we are joined by the holy angels.

"The angels stood round about the throne, . . . and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." (Rev. vii. 11, 12.)

2. In the use of the second petition we are joined by the souls of the departed just.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10.)

3. The third is the special petition of man, and of man while still on earth.

"Lord, what wilt Thou have me to do?" (Acts ix. 6: comp. St. John ix. 4.)

II. Concerning the different meanings of "the will of God."

(1.) By "the will of God" is sometimes signified His

secret purpose whereby He regulates all things that take place in heaven and earth.

a. With regard to this secret purpose the inspired Daniel declares that—

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35.)

b. And of it St. Paul thus speaks:—

"How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. xi. 33—36.)

(2.) Sometimes His revelations of what is sinful, and what well-pleasing in His sight.

"This is the will of God, even your sanctification." (1 Thess. iv. 3.)

This He makes known to us—

1. By declarations in His written Word.

"Thy word is a lamp unto my feet and a light unto my path." (Ps. cxix. 105: see also Prov. vi. 23.)

2. By the example of the Son of Man.

"Christ also suffered for us, leaving an example, that ye should follow His steps." (1 St. Peter ii. 21.)

3. By the teachings of His Spirit in our hearts.

"I will put My laws into their mind, and write them in their hearts." (Heb. viii. 10.)

III. According to these different meanings of "the will of God," in this petition we pray—

(1.) That we may be enabled to submit cheerfully to whatever He orders for us—that His will may be done *in* us.

"Humble yourselves . . . under the mighty hand of God." (1 St. Peter v. 6.)

To this submission we should be encouraged by the examples—

1. Of Eli.

"And he said, It is the Lord: let Him do what seemeth Him good." (1 Sam. iii. 18.)

2. Of David.

"I was dumb, I opened not my mouth; because Thou didst it." (Ps. xxxix. 9: see also 2 Sam. xv. 25, 26.)

3. Of Job.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i. 21.)

4. But, above all, of our Lord Jesus Christ.

"Not My will, but Thine, be done." (St. Luke xxii. 42: comp. Isa. l. 5, 6.)

(2.) And that we may be made able to obey in all things His revealed will, (that His will may be done by us).

1. For this is man's great duty.

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 St. Peter iv. 1, 2: see also 1 Sam. xv. 22.)

2. And herein also is Christ our great example.

"My meat is to do the will of Him that sent Me, and to finish His work." (St. John iv. 34: see also chap. vi. 38.)

(3.) After the manner in which "His will is done in heaven," viz. by the holy angels.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." (Ps. ciii. 20.)

In two chief particulars we should seek to copy them. His will is done in them and by them—

1. Not merely at times, but unceasingly.

They "do *always* behold the face of My Father which is in heaven." (St. Matt. xviii. 10.)

2. And not with discontent, but with delight, for as far as we ourselves are unfallen, God's law is *our* delight.

"I delight in the law of God after the *inward* man." (Rom. vii. 22: comp. Ps. i. 1.)

Application.

In order to offer up this petition sincerely, and therefore effectually—

(1.) We must believe that God *does* order all things that befall us.

"Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing as unto a faithful Creator." (1 St. Peter iv. 19.)

(2.) We must be really seeking to *discover* what God would have us do in all things day by day.

"Walk as children of light, . . . proving what is acceptable unto the Lord." (Eph. v. 8—10: see also Ps. v. 8.)

(3.) And we must be thus seeking to discover His will with the firm *resolve* to obey it.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. xxix. 29: see also Ps. ciii. 17, 18.)

LESSON V.

The Fourth Petition.

AS it is explained in the Catechism, we ask God in this petition to "send us all things that be needful both for our souls and bodies."

We may consider—

1. The connection of this petition with the preceding ones.
2. The different meanings of "our daily bread."
3. The different requests we herein accordingly make.

I. Concerning the connection of this petition with those which precede it.

(1.) Placed here as fallen creatures in a fallen world, we are unable of ourselves—

1. To make God's glory our aim.
2. To set forward His kingdom.
3. Or to be obedient to His will.

"Without Me ye can do nothing." (St. John xv. 5: see also Rom. vii. 18.)*

(2.) In order to live such a life many things are "needful"—

1. "Both for our souls."

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.)

* We are not able "to *worship* Him, *serve* Him, or *obey* Him as we ought to do."

2. "And bodies."
"We brought nothing into this world." (1 Tim. vi. 7: see also Job i. 21.)

II. Concerning the meaning of these "needful things," called in this petition "our daily bread."

By this expression is signified—
(1.) The support our bodies need from day to day; with regard to which we must remember—
1. That God has ordained—
a. That we should work for it.
"In the sweat of thy face shalt thou eat bread." (Gen. iii. 19: see also 2 Thess. iii. 10.)
b. In that place to which He calls us.
"Let every man abide in the same calling wherein he was called." (1 Cor. vii. 20, 24.)
2. That He gives us the strength of body and mind which enables us to work for it.
"It is He that giveth thee power to get wealth." (Deut. viii. 18.)
3. And that without His blessing all our labour for it would be in vain. (See Ps. cxxvii. 1, 2.)
a. He preserves us from the dangers run in labouring for it.
"The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore." (Ps. cxxi. 5—8.)
b. And crowns our labour with success.
"*He* causeth the grass to grow for the cattle, and herb for the service of men." (Ps. civ. 14.)
(2.) The support our souls need from day to day.
1. God Himself, in the person of His Son, is our spiritual food.
"I am the bread of life." (St. John vi. 35.)

2. Upon whom we are to feed by the daily study of His Word.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 St. Peter ii. 2: comp. St. John v. 39, vi. 63.)

3. And by feeding upon Him—

a. Our *souls* are made able to do all things required of them here.

"It is God which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.)

b. And are also gifted with eternal life.

"I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever." (St. John vi. 51.)[f]

III. In agreement with these truths, in this petition we pray—

(1.) Regarding bodily food—

1. For strength of body and mind to earn it.

2. And for God's blessing upon our labours for it.

"The blessing of the Lord, it maketh rich." (Prov. x. 22: see also Deut. xxxiii. 11, and compare Gen. xxiv. 35, xxvi. 12.)

3. That we may thus obtain—

a. A sufficiency.

"Give me neither poverty nor riches; feed me with food convenient for me." (Prov. xxx. 8, 9: see also 1 Tim. vi. 8.)

b. For each day as it comes.

"Take no thought for the morrow: for the morrow shall take thought for the things of itself." (St. Matt. vi. 34.)

(2.) And regarding spiritual good—

[f] We feed upon Him in a yet fuller way in the Supper of the Lord.

1. For the present indwelling presence of Christ in our souls.
   "That Christ may dwell in your hearts by faith." (Eph. iii. 17.)
2. More especially, for His blessing, that our souls may daily feed on Him in His Word.
   "Open Thou mine eyes, that I may behold wondrous things out of Thy Law." (Ps. cxix. 18: compare St. Luke xxiv. 45.)
3. Faithfully leaving *their* future welfare likewise in His hands.
   "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. i. 12: see also 1 St. Peter iv. 19.)[g]

Application.

In order to offer up this petition sincerely, and therefore effectually—

(1.) Regarding bodily food—

1. We must be diligent in the works of our appointed callings.
   "Not slothful in business." (Rom. xii. 11: see also Eccles. ix. 10.)
2. Believing that all our temporal blessings *are* His gifts.
   "The eyes of all wait upon Thee; and *Thou* givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." (Ps. cxlv. 15, 16: see also 1 Sam. ii. 7, 8.)

(2.) And, regarding spiritual food—

[g] There is no ground for expecting that spiritual food will be given to any without the asking, as is so often the case with regard to bodily food. (See St. Matt. v. 45: and comp. St. Luke xi. 13.)

1. We must realize our need of it, as so solemnly declared by the Saviour.
   "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (St. John vi. 53: see also Rom. viii. 13.)
2. And to obtain it must be our *chief* concern.
   "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." (St. John vi. 27: see also St. Matt. vi. 33.)
3. His Word, as one of His appointed means of grace, being our constant study.
   "Continue thou in the things which thou hast learned and hast been assured of, . . . the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii. 14, 15.)

LESSON VI.

The Fifth Petition.

AS it is explained in the Catechism, we ask God in this petition "to be merciful unto us, and forgive us our sins."

We must beg for pardon for having misused the "bread" already given, if we would have each day fresh supplies of "bread." "Lord, give, and forgive," i.e. "Lord, having forgiven, continue to give."

We may consider—

1. The meaning of the subject-matter of this petition.

2. The condition annexed to it.
3. The consequent nature of the requests herein made.

I. Concerning the meaning of the subject-matter of this petition.

Three different words are employed in the passages in which the Lord's Prayer occurs.

a. "Sins." (See St. Luke xi. 4.)

b. "Debts." (See St. Matt. vi. 12.)

c. "Trespasses." (See St. Matt. vi. 14.)

And with regard to these different terms it is to be remarked—

(1.) That "sin" is the more general expression, and has been defined to signify "the transgression of God's law." (See 1 St. John iii. 4.)

(2.) That the two other terms give us two special views thereof, in connection with redeemed man's position upon earth, and his relation to God.

1. "Trespass" in common language signifies the wandering off a road into forbidden ground; in agreement with which figure—

a. We read of the narrow way which leadeth unto life.

"Strait is the gate, and narrow is the way, which leadeth unto life." (St. Matt. vii. 14.)[h]

b. God's Word being a light shining along that narrow way.

"Thy Word is a lamp unto my feet, and a light unto my path." (Ps. cxix. 105.)[i]

c. And the checks of a conscience, which is in-

[h] This is the way of God's commandments, in which we have promised to "walk all the days of our life." (See Ps. cxix. 35.)

[i] The Commandments might here be compared to an inscription by the roadside, warning the traveller not to trespass.

structed by God's Spirit, the fence to keep us within bounds.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 21.)

2. "Debt" in common language signifies the owing of something to another; and thus we are reminded—

a. That we are *bound* to serve God; or, in other words, to walk along His way.

"Ye are not your own, for ye are bought with a price." (1 Cor. vi. 19, 20.)

b. And that, therefore, when we sin we become His debtors, and as such liable to punishment.

"The *wages* of sin is death." (Rom. vi. 23: comp. St. Luke xxiii. 40, 41.)

II. Concerning the condition upon which God's forgiveness can alone be looked for, viz. "*as* we forgive them that trespass against us." This condition is solemnly enforced—

(1.) In the words which followed the giving of the Lord's Prayer.

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (St. Matt. vi. 14, 15.)

(2.) In the parable of "the unforgiving servant."

"*So* likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (St. Matt. xviii. 23—35.)

(3.) And by the great example herein set us by the Son of Man.

"Then said Jesus, Father, forgive them; for they know not what they do." (St. Luke xxiii. 34.)

III. In agreement with these truths, in this petition we pray—

(1.) That our Father will pardon all our past *sins*.

"I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." (St. Luke xv. 18, 19: comp. 1 St. John i. 8, 9.)

(2.) More particularly, that He will forgive our daily *trespasses* off the narrow way, which we have committed notwithstanding the plain directions of His Word and the promptings of His Spirit.

"I have gone astray like a lost sheep; seek Thy servant, for I do not forget Thy commandments." (Ps. cxix. 176.)

(3.) Blotting out the *guilt* thereby incurred, for the Saviour's sake.

"Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies blot out my transgressions." (Ps. li. 1: comp. Col. ii. 13, 14.)

Application.

In order to offer up this petition sincerely, and therefore effectually—

(1.) We must be really trying to walk along the narrow way—

1. Seeking, with God's help, to discover our daily wanderings from it.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. cxxxix. 23, 24.)

2. And being sensible of our consequent guilt.

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and Thou forgavest the iniquity of my sin." (Ps. xxxii. 5.)

(2.) And we must harbour no unforgiving feeling in our hearts towards any fellow-creature, however much he may have wronged us.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. iii. 13: see also Eph. iv. 32.)

LESSON VII.

The Sixth Petition.

AS it is explained in the Catechism, we pray in this petition "that it may please God to save and defend us *in* all dangers, ghostly and bodily."

Having prayed for *present* support, and for pardon of our *past* shortcomings, we now go on to pray for *future* protection; for our past falls must make us fearful of future dangers.

We may consider—

1. The different meanings of "temptation," the subject of this petition.
2. The different requests we herein accordingly make.

I. Concerning the different meanings of "temptation."

God orders *all* the trials or "temptations" which befall men, but they are of two distinct kinds.

(1.) Those sent for man's improvement.

1. Of this nature were those sent, for example,—

a. To Abraham.

"And it came to pass after these things, that God did tempt Abraham." (Gen. xxii. 1: compare ver. 12.)

b. To St. Paul.

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." (2 Cor. xii. 7: compare ver. 9.)

c. To the Saviour Himself, in His human nature.

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation." (Heb. v. 8, 9.)[k]

2. And it must be remembered that their salutary effect is due to the supporting presence of God.

"When thou passest through the waters, I will be with thee." (Isa. xliii. 2: see also chap. xli. 10; and Mal. iii. 3.)

(2.) Those sent by God in judgment.

1. Of this nature are the "temptations" spoken of in the following texts:—

"When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die." (Ezek. iii. 20: see also 2 Thess. ii. 11; and Ps. xi. 6.)

2. And the hardening effect of these is the result of the withdrawal of God's supporting presence and favour.

"Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He

[k] Of such trials we read in the following texts:—1 St. Peter i. 7; St. James i. 2, 3, 12.

turn it into the shadow of death, and make it gross darkness." (Jer. xiii. 16: see also Ps. lxxxi. 12; Acts vii. 42: and Rom. i. 24.)[l]

3. We are assured that such judgments are sent in consequence of man's refusal to receive the truth.

"My people would not hearken to My voice; and Israel would none of me. *So* I gave them up unto their own hearts' lusts." (Ps. lxxxi. 11, 12: see also Eph. iv. 18, and 2 Thess. ii. 10.)

4. And in sending them God cannot be called the author of evil, for He has a sovereign right to withdraw His help and favour when He sees fit.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed." (St. James i. 13, 14.)

(3.) The Almighty God employs even Satan and his evil spirits in this twofold way.

1. For man's improvement; when He allows him to attack men, strengthened by His supporting aid.

Such, for example, was the case with Job.

"The Lord said unto Satan, Behold, all that he hath is in thy power." (Job i. 12: see also chap. ii. 6; and compare chap. xxiii. 10.)[m]

2. In judgment against man; when He allows Satan to attack men, bereft of His aid.

Such was the case with wicked King Ahab. (See 1 Kings xxii. 19—23.)

[l] Thus for example was the heart of Pharaoh hardened. (See Exod. ix. 12.)

[m] With this view, viz. to strengthen the character of man, it would appear that Satan was allowed to come to Paradise. But man under the trial chose the evil rather than the good. (See Butler's Analogy, part i. ch. v., On Man's Character before the Fall.)

II. According to these different meanings of "temptation," in this petition we pray—

(1.) That even those trials sent for our improvement be not too great; in agreement with His gracious promise—

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.)

(2.) And that He may never send us temptations in the form of judgments, by leaving us to bear them alone.

"Hide not Thy face from me in the day when I am in trouble." (Ps. cii. 2: see also Ps. lxix. 17, 18; and compare Ps. xxxiv. 17—19, and 2 St. Peter ii. 9.)

Application.

In order to offer up this petition sincerely, and therefore effectually—

(1.) We must have a wholesome fear of future falls, from a sense of past sinfulness.

"All of you be subject one to another, and be clothed with humility." (1 St. Peter v. 5: see also Rom. xii. 3.)

To this humility St. Peter attained by bitter experience of its necessity.

1. His self-confidence once nearly cost him his life. (See St. Matt. xiv. 28—30.)
2. And another time brought about his grievous fall. (See St. Matt. xxvi. 33—35.)

(2.) And we must be careful to shun all needless danger.

"Let him that thinketh he standeth, *take heed* lest he fall." (1 Cor. x. 12.)[n]

[n] To this heedfulness we are stirred up even by our Saviour's example. (See St. Matt. iv. 6, 7.)

LESSON VIII.

The Seventh Petition.

AS it is explained in the Catechism, we pray to God in this petition "that He will keep us *from* all sin and wickedness, and from our ghostly enemy, and from everlasting death."

The power of temptation is due to the existence of (moral) evil; and evil in various forms, or in other words suffering, is the consequence of our falls; for this twofold reason this petition fitly follows upon the last.

We may consider—

1. The different meanings of "evil," which forms the subject of it.
2. The different requests we herein accordingly make.

I. Concerning "evil" as the subject-matter of this petition, it is to be observed that it is of two kinds.

(1.) Sin (including wickedness), or moral evil.

Of this Satan, *the* evil one, (St. Matt. xiii. 38,)—

1. Is the original author.

"He that committeth sin is of the devil; for the devil sinneth from the beginning." (1 St. John iii. 8: see also St. John viii. 44.)

2. And the present constant promoter.

"That old serpent, called the devil, and Satan, which deceiveth the whole world." (Rev. xii. 9: see also 2 Tim. ii. 26.)°

° Hence "the evil one," rather than "evil," may be the correct expression to be employed for "τοῦ πονηροῦ."

Sin, as *distinct* from wickedness, may be defined to signify all fail-

(2.) Suffering, various in its forms, but in all the offspring of sin, and so likewise the work of Satan.

1. Suffering of soul, arising from a *sense* of sin.

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. lvii. 20, 21.)

2. Suffering of body, called physical evil, or pain, and ending in the death of the body.

a. In consequence of God's *curse* upon sin.

"By one man sin entered into the world, and death by sin." (Rom. v. 12: compare Gen. ii. 17.)

b. And to which all men, as sinners, are therefore liable.

"Death passed upon all men, for that all have sinned." (Rom. v. 12.)

3. And suffering of mind, arising from "the evils" of this life, such as—

a. The loss of those we love.

"In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." (St. Matt. ii. 18.)

b. Or the ungodliness of their lives.

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ." (Phil. iii. 18.)

c. Or the difficulty of providing for this life's wants.

ings, or defects, all falling short on the part of man, from the *weakness* of his present nature, in agreement with Rom. iii. 23 (compare 1 Cor. xi. 7); whereas wickedness, properly so called, signifies all evil of the nature of wilfulness and perversity, arising from the abuse of the soul's *strength* of will. (See Sermon x. in "Good News of God," by the Rev. Charles Kingsley.)

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Gen. iii. 17.)[p]

II. In agreement with these different meanings of "evil," in this petition we pray—

(1.) To be delivered from the *power* of sin, or from moral evil.

1. In the person of Satan and his evil spirits, in agreement with the Saviour's prayer on our behalf.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil (one)." (St. John xvii. 15: see the Greek.)

2. In the persons of our fellow-men in the world around us.

"The wicked sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." (Prov. iv. 14—16.)

3. And in our own souls.

"Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me." (Ps. xix. 12, 13.)

(2.) And from the *curse* of sin, or all forms of suffering.

1. Completely in the next life, or, in other words, from "everlasting death;" in agreement with God's blessed promises.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. xxv. 8: see also chap. xxxv. 10, lxv. 17—19; Rev. vii. 17, xxi. 4.)

[p] The sufferings of these different parts of man's being will be felt in their full intensity in that awful future state called "everlasting death."

2. But in this life, only so far as God sees fit.

"We must through much tribulation enter into the kingdom of God." (Acts xiv. 22: see also St. John xvi. 33.)

a. For suffering, though originally the offspring of sin, is here used by God to subdue sin in His people.

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. xii. 6.)

b. And thus becomes in His hands a blessing instead of an evil.

"It is good for me that I have been afflicted; that I might learn Thy statutes." (Ps. cxix. 71: see also Heb. xii. 10, 11.)[q]

Application.

In order to offer up this petition sincerely, and therefore effectually,—

(1.) We must have an awful sense of Satan's existence and power.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 St. Peter v. 8.)

(2.) Combined with a true hatred of sin in every form.

"O ye that love the Lord, see that ye hate the thing which is evil." (Ps. xcvii. 10, Prayer-book Version: see also Rom. xii. 9.)

(3.) And a full trust in God's protecting care.

"They that trust in the Lord shall be as Mount Zion,

[q] In the suffering sent by God for our good, we may lean on the perfect sympathy of the Son of Man. (See Heb. iv. 15.)

He has Himself endured, to the uttermost, in His human nature, sufferings of body, of soul, and of mind. (See St. John xix. 28, St. Matt. xxvi. 38, and St. John xi. 33—35.)

which cannot be removed, but abideth for ever." (Ps. cxxv. 1: compare St. James i. 6, and Rev. xxi. 8, first clause.)

LESSON IX.

The Doxology.

THE words of the Doxology are sometimes used and sometimes omitted at the close of the Lord's Prayer, because they occur in St. Matthew's version of it, and not in St. Luke's; but, whether expressed or not, the truths contained in them must be realized in order to offer up the Prayer effectually.

I. Concerning the nature of those truths.

(1.) "Thine is the kingdom;" that is, all dominion belongeth unto God—

1. Over all creation, including His enemies.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." (Ps. ciii. 19: see also Ps. xcv. 3, and Dan. iv. 25.)

2. But, more particularly, over His own people in His Church; hence called His kingdom.

Jesus "lifted up His eyes on His disciples, and said, Blessed be ye poor: for your's is the kingdom of God." (St. Luke vi. 20.)[1]

[1] Satan has a kingdom, and there are divers kingdoms of men, but *the* kingdom belongeth unto God. (See 1 Tim. vi. 16; and compare Dan. iv. 25.)

The Father has given to the Son the exercise of His authority, more

(2.) "Thine is the power;" that is, God has not only the right, but likewise the power to do as He sees fit.

1. Power to overcome all that oppose Him.

"O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?" (2 Chron. xx. 6: see also Ps. lxii. 11.)

2. And power to aid all that are His.

He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. iii. 20: see also Gen. xvii. 1.)[s]

(3.) "Thine is the glory;" that is, all honour is due to God as our rightful king, and the owner of all power.

"I am the Lord: that is My Name: and My glory will I not give to another." (Isa. xlii. 8: see also Rom. xv. 6.)[t]

(4.) "For ever, and ever;" that is, the kingdom, the power, and the glory always have been, and always will be His.

"Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." (Ps. cxlv. 13: see also Ps. civ. 31.)[u]

II. Concerning the employment of these truths at the close of the Lord's Prayer.

especially as Head of the Church. (See Eph. i. 22, 23: and compare St. John xviii. 36.)

[s] There are divers other powers, but *the* power belongeth unto God; all other powers are derived from Him. (See St. John xix. 11.)

Spiritual power in the hearts of men is exercised by the Holy Ghost. (See St. John vi. 63.)

[t] His is *the* glory. There is no glory but that which is His, or from Him. (See 1 Chron. xxix. 12, and Rom. xi. 36.)

[u] This will be made manifest at the last day. (See St. Matt. xxv. 31.)

They are here expressed—

(1.) As an act of faith.

We thus declare our trust that all the foregoing petitions will be granted—

1. Because God, as our King, concerns Himself to hear the requests of His people.

   "Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth." (Ps. cxiii. 5, 6.)

2. Because He has all power to grant them.

   "Lord, if Thou wilt, Thou *canst* make me clean." (St. Matt. viii. 2: see also St. Mark x. 27.)

3. Because it is to His glory so to do.

   "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise." (Ps. cvi. 47: comp. St. John xiv. 13.)

4. And because the kingdom, the power, and the glory always have been, and always will be His.

   For since "He changeth not" (Mal. iii. 6) we may trust—

   a. That what He has done for others of like passions He will now do for us.

      "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, and in the times of old. . . . Through Thee will *we* push down our enemies." (Ps. xliv. 1, 5: comp. Numb. xi. 23, and Isa. lix. 1.)

   b. And will *continue* to do for us.

      "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall* be

able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

(2.) As an act of praise.

1. After the example—

a. Of the Jewish Church of old.

"David blessed the Lord before all the congregation: and David said, Blessed be Thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." (1 Chron. xxix. 10, 11.)

b. And of the early Christian Church.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is," &c. (Acts iv. 24: see also 1 Tim. i. 17.)

2. And in anticipation of heavenly worship, which will be all praise.

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. vii. 9, 10.)

Application.

In order to offer up the whole of the Lord's Prayer effectually, we must endeavour to use the Doxology in this twofold way—

(1.) As an act of faith.

For, to be heard by Him, God requires of us—

1. Belief in Him as our King.

The penitent thief "said unto Jesus, Lord, remember

me when Thou comest into Thy kingdom." (St. Luke xxiii. 42.)

2. Belief in His power.

"Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you." (St. Matt. ix. 28, 29.)

3. Belief that all glory is due to Him.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise." (Jer. xvii. 14: comp. Deut. x. 21.)

(2.) And as an act of praise.

For it is to them that glorify Him that He will give glory in return.

"Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." (1 Sam. ii. 30.)[x]

[x] The "Amen" at the close is expressive both of faith and praise.

1. Of praise, as signifying "so it is;" that is, "These things are indeed true of Thee."

2. And of faith, as signifying "so be it," or "so shall it be;" that is, "This I *trust* He will do of His mercy and goodness, and therefore I say, Amen, so be it."

PART V.

The Sacraments.

LESSON I.

The Number of the Sacraments.

PRAYER and the Holy Sacraments are the great means of grace in the Christian Church. Of the latter the concluding part of the Catechism treats; teaching us, first, that "Christ hath ordained in His Church two Sacraments, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord."

In this lesson we may consider—

1. The number of them.
2. Their general necessity to salvation.
3. The distinctions which exist between them and other ordinances, called also Sacraments by the Church of Rome.

I. Concerning their number.

That there should be *two* great ordinances in the Christian Church, of a higher nature than all others, was in divers manners represented beforehand.

(1.) By the two great ordinances of the Jewish Church.

1. Circumcision; which prefigured baptism as the rite of admission into that Church.

"This is My covenant, which ye shall keep, between

Me and you and thy seed after thee; every man child among you shall be circumcised." (Gen. xvii. 10.)

2. And the Passover; which prefigured the Lord's Supper as a great memorial feast.

"This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exod. xii. 14.)

(2.) By the two miraculous means of support provided for Israel in the wilderness.

1. The water from the rock, a type of the living water conveyed in baptism.

"He clave the rocks in the wilderness, and gave them drink as out of the great depths." (Ps. lxxviii. 15: compare St. John vii. 38, 39.)

2. And the manna, or bread from heaven, a type of the true bread conveyed in the Lord's Supper.

"The children of Israel did eat manna forty years, until they came to a land inhabited." (Exodus xvi. 35: compare St. John vi. 31, 32, 48, 56.)

(3.) By the water and the blood which flowed from the side of the crucified Saviour.

"One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water." (St. John xix. 34: compare 1 St. John v. 8.)[a]

(4.) And the two great Sacraments of the Gospel appear also to have been foreshadowed by—

1. The two faithful spies from the promised land, bringing evidence of its goodness. (See Numb. xiv. 6—9.)

[a] As Eve was formed from that which was taken from Adam's side, while he slept, so the life of the Church, Christ's Bride (conveyed in the two Sacraments of water and blood), came forth from the side of the second Adam.

2. The two golden pipes in Zechariah's vision. (See Zech. iv. 12.)
3. The two pence in the parable of "the good Samaritan."

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." (St. Luke x. 35.)[b]

II. Concerning their general necessity to salvation.

(1.) That necessity was *prefigured* in some of the before-named types and ordinances.

1. Of circumcision it was declared—

"The uncircumcised man child shall be cut off from his people; he hath broken My covenant." (Gen. xvii. 14.)

2. And of the passover it was ordained—

"The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people." (Numb. ix. 13.)

3. The water from the rock was necessary to save from death. (See Exod. xvii. 3.)
4. And the manna was necessary for daily nourishment. (See Deut. viii. 3.)

(2.) It has also been solemnly declared by the Saviour Himself—

1. Concerning baptism—

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (St. John iii. 5.)

2. And concerning the Supper of the Lord—

"Except ye eat the flesh of the Son of Man, and

[b] Thus *the* good Samaritan, on His departure, gave His two Sacraments to the ministers of the Church for the benefit of man, wounded by the attacks of the great enemy.

drink His blood, ye have no life in you." (St. John vi. 53.)[c]

III. Concerning the distinction between these two great ordinances and others, called also Sacraments by the Church of Rome, viz. confirmation, orders, matrimony, penance, and extreme unction.

(1.) Confirmation, though also a means of grace, was not appointed by the Saviour but by the Apostles. (See Acts viii. 14—17.)

(2.) Holy orders, though also a means of grace, and appointed by Christ, is not generally necessary to salvation. (See 1 Cor. vii. 20—24.)

(3.) Neither is matrimony, though "an holy estate," sanctified by the presence of Christ, necessary to salvation. (See 1 Cor. vii. 27.)

(4.) And penance and extreme unction, as enjoined by the Church of Rome, are practices for which no warrant can be found in Holy Scripture[d].

Application.

(1.) With regard to the number of the Sacraments.

Let us take heed that we always give to Baptism and the Lord's Supper their true place amongst the ordinances of the Christian Church.

(2.) And with regard to their necessity to salvation—

1. Let us be diligent duly to partake of them ourselves.
2. And, as much as in us lies, let us endeavour to influence all connected with us to do the same.

[c] "Generally necessary," signifies necessary in general, that is, when they are within our reach.

[d] See Bp. Browne's "Exposition of the Articles," Art. XXV.

There is no assertion in the Catechism, nor in Article XXV., that other ordinances may not also, in some sort, be called sacramental, but only that they cannot be called sacraments in the same high sense, hereafter defined, as Baptism and the Supper of the Lord.

3. For the plainest commands have been given to that effect.

a. Concerning Baptism—

"Repent, and be baptized, every one of you." (Acts ii. 37, 38.)

b. And concerning the Lord's Supper—

"This do in remembrance of Me." (St. Luke xxii. 19.)

LESSON II.

The Nature of a Sacrament.

AS defined in the Catechism, a Sacrament consists of two parts; the one, outward and visible; the other, inward and spiritual; and of the outward part it is declared—

1. That it is a sign to us of the inward part.
2. That it is a pledge to assure us thereof.
3. And a means, appointed by Christ Himself, for conveying to us the same.

For the better understanding of this threefold view of a Sacrament, it is well to consider in this lesson God's use of material things in times past in each of these three ways.

I. Concerning God's use of material things by way of *signs* to men.

(1.) The coats of skins given by God to Adam and Eve are believed to have been so employed.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Gen. iii. 21.)[e]

(2.) The building of the ark was also a visible sign of the coming Flood. (See Gen. vi. 14, 17: and compare Heb. x. 7.)

(3.) And, afterwards, the tabernacle and its furniture were outward signs of things spiritual.

"Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the Mount." (Heb. viii. 5.)

1. The tabernacle, by the *arrangement* of its three parts, represented the Church of God, as taken out of the world, and the entrance to heaven.
2. The Holy of Holies, with the ark containing the Law, and above which God's glory shone, represented heaven, where dwells the holy and glorious God.
3. In the holy place, the oil-fed candlestick represented the Church giving light by the indwelling Spirit, the shew-bread on the table being a figure of the true Bread of Life, and the incense, burnt daily before the vail on the golden altar, being a figure of the daily prayers of God's people rising to His heavenly throne.
4. In the outer court, the altar of burnt-offering and the brazen laver represented man's two great needs in this fallen world, justification and sanctification.

II. Concerning God's use of material things by way of *pledges* to men.

[e] After the Fall, animals were first killed and offered in sacrifice. (See Gen. iv. 4: and compare chap. i. 20.) And this covering of Adam and Eve in the skins of beasts, probably just offered for the first time in sacrifice, is held to signify the covering of man's sins by the sacrifice of Christ. (See a sermon on this subject in Archbishop Trench's "Sermons preached in Westminster Abbey.")

(1.) The bow set in the clouds was so used after the Flood.

"I do set my bow in the cloud, and it shall be for a *token* of a covenant between Me and the earth, and I will remember My covenant,—and the waters shall no more become a flood to destroy all flesh." (Gen. ix. 13—15.)

(2.) And the rite of circumcision was so spoken of upon its appointment with Abraham.

"It shall be a *token* of the covenant betwixt Me and you." (Gen. xvii. 11: compare Rom. iv. 11.)

III. Concerning God's use of material things as *supernatural means* of working upon men.

(1.) The brazen serpent was so employed in the wilderness.

"It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Numb. xxi. 6—9.)

(2.) The waters of the Jordan were so employed to cure Naaman of his leprosy.

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings v. 14.)

(3.) The clay with which the eyes of the blind man were anointed, was so used by the Saviour.

Jesus "spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing." (St. John ix. 6, 7.)[f]

[f] It is to be understood that only a few leading instances are here named of God's use of material things, in these several ways, in the

IV. In the two great Sacraments of the Gospel these three methods of employing material things are combined.

(1.) The material things therein employed are *signs* of the inward grace.

1. The water of baptism is a sign of the Spirit, the living water of life.

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." (Isa. xliv. 3: compare St. John iv. 14.)

2. And in the Lord's Supper—

a. The bread is a sign of the true Bread.

"I am the living Bread which came down from heaven." (St. John vi. 51.)

b. And the wine is an evident sign of the Blood of the Saviour.

(2.) They are also *pledges* on God's part of an inward grace.

1. Such was the inspired Apostle's assurance regarding baptism on the founding of the Church.

"Repent, and be baptized, every one of you, . . . *and* ye shall receive the gift of the Holy Ghost." (Acts ii. 38, 39: compare Heb. x. 21—23, and Eph. iv. 30.)

2. And such is the declaration regarding the cup in the account of its consecration given by St. Luke and St. Paul.

"This cup is the New *Testament* (covenant) in My Blood, which is shed for you." (St. Luke xxii. 20: compare 1 Cor. xi. 25.)[g]

olden time, in order to train men to His corresponding employment of them in the Christian Church.

[g] See Bp. Browne's paraphrase of these words in the "Exposition of the Articles," Article xxviii. sec. ii.

(3.) But, above all, they are appointed *means* for conveying to men's souls spiritual grace.

1. Of the water in baptism it is declared—

That "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it *with* the washing of water by the Word." (Eph. v. 25, 26: compare 1 St. Peter iii. 21.)

2. And of the bread and wine in the Lord's Supper—

That "the cup of blessing which we bless is the *communion* of the Blood of Christ, and the bread which we break is the communion of the Body of Christ." (1 Cor. x. 16: compare St. Matt. xxvi. 26—28.)

Application.

(1.) We can never be too thankful to God for condescending to our infirmities by this employment of the simplest material things for our spiritual benefit.

"Blessed be the Lord God of Israel; for He hath (thus) visited and redeemed His people." (St. Luke i. 68.)

(2.) While, at the same time, we must ever bear in mind that faith is required on our part in order that these appointed outward means may be channels of inward grace.

"For by grace ye are saved through faith." (Eph. ii. 8: compare Heb. xi. 6.)

LESSON III.

The Outward Part in Baptism.

AS it is defined in the Catechism, the outward visible sign or form in baptism consists of "water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost."

We may consider in this lesson—

1. The employment of water, as the *matter* appointed to be used in this Sacrament.
2. The form of *words* appointed to be used in its application.
3. The *manner* of its application.

I. Concerning the employment of water as the appointed *matter*.

(1.) This mystical use of water is prefigured in various ways in the Old Testament.

1. In reference to the Christian Church as a whole—

a. In the account of the creation of the world; where we read that—

"The earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God *moved* upon the face of the waters." (Gen. i. 1—3, 20.)[h]

b. In the floating of the ark upon the waters of the Flood.

In the ark "eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us." (1 St. Peter iii. 20, 21 : compare Gen. vii. and viii., and the first prayer in the Baptismal Service.)[i]

c. In the passage of Israel through the Red Sea.

"All our fathers were under the cloud, and all passed through the sea, and were all baptized

[h] Thus in the new creation the Spirit *broods* over the waters of baptism, producing light and life in the hearts of fallen men, which had become "without form and void," and over which "darkness" reigned.

[i] As God by the waters of the Flood bore up the ark, while at the same time He thereby cleansed the earth of its pollutions, so by the waters of baptism He upholds the Church, while at the same time He thereby washes away sin.

unto Moses in the cloud and in the sea." (1 Cor. x. 1, 2: compare Exod. xiv., and see also the first prayer in the Baptismal Service.) [k]

2. And, in reference to individual Christians,—

a. In the treatment of the Jewish leper.

The leper "that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean." (Lev. xiv. 5—8.)

b. And in the cure of Naaman, the Syrian leper.

"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (2 Kings v. 10.) [l]

(2.) And in the New Testament the Saviour in various ways indicates the same.

1. By being Himself baptized of John the Baptist in the Jordan.

"Suffer it to be so now; for thus it becometh us to fulfil all righteousness." (See St. Matt. iii. 13—15, and compare the first prayer in the Baptismal Service.) [m]

2. In the working of some of His miracles; for example, by sending a blind man to be cured by washing in the pool of Siloam. (See St. John ix. 7.)

[k] By leading the Israelites through the Red Sea God delivered them from Pharaoh and the Egyptian bondage, and placed them by the edge of the wilderness on their way to the promised land. So now by means of the waters of baptism God delivers man from the power of the devil and the bondage of sin, and sends him forth on his journey through this life to the heavenly Canaan.

[l] It must be borne in mind that leprosy was the great type of sin, which it represented by its loathsome appearance and incurable nature.

[m] The presence of all three Persons of the Holy Trinity, in whose name Christian baptism was afterwards to be always administered, was on this occasion marvellously manifested.

3. And by direct declaration.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." (St. John iii. 5.)[n]

(3.) Accordingly, in the *history* of the early Church, we read that water was thus constantly employed.

"They went down both into the water, both Philip and the eunuch; and he baptized him." (Acts viii. 36, 39: see also Acts x. 47.)

II. Concerning the form of *words* appointed to be used in its application.

"I baptizé thee in the name of the Father," &c.

(1.) These words are used in obedience to Christ's command.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 19.)[o]

(2.) And there is contained in them—

1. A sacramental declaration of the commencement of our *union* with God, as elsewhere declared.

"As many of you as have been baptized into Christ have put on Christ." (Gal. iii. 27.)

2. And an assertion of the duty of the baptized to be thenceforth God's "faithful soldiers and servants," by seeking to be conformed to His image and likeness. (See last address in the Baptismal Service.)

III. Concerning the *manner* of application.

By the ruling of our Church it may be applied either by

[n] Reference might also be made to the Saviour's allusions to water in His discourses regarding the gift of the Spirit. (See St. John iv. 10, and vii. 37—39.)

[o] The proper rendering here appears to be, *into* the name, &c. (See Dean Alford's Commentary *in loc.*)

immersion or affusion. (See rubrics in the Baptismal Service.)

(1.) From the first either plan seems to have been followed according to convenience.

1. The eunuch was dipped.
   "They went down both into the water." (Acts viii. 38.)
2. The centurion and his family, being in a house, had probably water poured on them. (See Acts x. 47: see also Acts xvi. 33.)

(2.) The method of *dipping* best represents our burial to sin and rising to a new life.

"Buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4: see also Col. ii. 12, 13.)

(3.) The method of baptizing by the pouring on of water represents rather the removal of the guilt of sin by the Blood of Christ.

"Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 22: see also chap. xii. 24; 1 St. Peter i. 2; and compare St. John xiii. 10.) [p]

Application.

(1.) Let not the simplicity of this outward means hinder us from having faith in its efficacy.

1. For it has ever been God's plan to display His infinite power in the use of the simplest means.
   "God hath chosen the foolish things of the world to confound the wise." (1 Cor. i. 27—29: compare 1 Kings xix. 11, 12.)
2. And the effect produced in baptism is due, not to the water, but to God working through the water.
   "Christ loved the Church, and gave Himself for it;

[p] See Bp. Nicholson on the Catechism, "Of Baptism."

that *He* might sanctify and cleanse it with the washing of water by the Word." (Eph. v. 25, 26.)

(2.) And the *common* use of water may well suggest to us the importance of striving after that which God seeks to bring about in us as the result of baptism, viz. the cleansing of our *souls*.

"Every man that hath this hope (of seeing God and being then made like Him) purifieth himself, even as He is pure." (1 St. John iii. 2, 3.)

LESSON IV.

The Inward Part in Baptism.

AS it is defined in the Catechism, the inward and spiritual grace in Baptism consist in "a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

We may consider in this lesson—

1. The necessity of an internal change in all men naturally born into the world.
2. The fact that inward grace for bringing about a change is conveyed in baptism.
3. The nature of the change which may be thereby produced.

I. Concerning the necessity of an internal change in the natural man.

(1.) This necessity is *owing* to the mournful truth that we are "by nature born in sin."

For by that expression it is implied—

1. That those to whom we owe our natural birth have had sinful natures.
   "*All* we like sheep have gone astray; we have turned every one to his own way." (Isa. liii. 6: see also Jer. xvii. 9; Prov. xxii. 15; and Rom. vii. 18.)
2. That we have inherited from them the like sinful nature.
   "Who can bring a clean thing out of an unclean? not one." (Job xiv. 1, 4: compare 1 St. John i. 8.)
3. That we are on that account naturally disinclined to please God, or to live for Him.
   "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7, 8.)
4. And that we are therefore "children of wrath," that is, deserving of God's anger, because He who is perfectly holy must of necessity hate all evil; we "were by nature the children of wrath, even as others." (Eph. ii. 3: compare Hab. i. 13.)

(2.) And it has been emphatically *declared* by the Saviour Himself.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (St. John iii. 3.)[q]

II. Concerning the *fact* that inward grace for producing a change in us is conveyed in baptism; or, in other words, that we are "hereby made children of grace."

[q] For fuller particulars of our state before baptism, see Part I. Lesson II.

(1.) This is plainly declared in many texts relating to baptism.

"According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5, 6: see also 1 Cor. xii. 12, 13; Acts ii. 38, &c.)

(2.) And it is constantly implied throughout the epistles in the following way[r].

1. The members of the different Churches to whom they were written are addressed as baptized Christians. (See Rom. vi. 3; 1 Cor. i. 13—16, &c.)
2. And as such, though many of them had since fallen into grievous sins, they are spoken of as having received the Holy Ghost.

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Rom. viii. 15: see also 1 Cor. vi. 19, &c.)[s]

III. Concerning the *nature* of the change which may be thereby produced in us.

It is defined in the Catechism as consisting in—

(1.) "A death unto sin."

1. Of this death St. Paul thus speaks:—

"How shall we that are dead to sin, live any longer therein?" (Rom. vi. 2: see also verses 11—14.)[t]

[r] See on this subject "The Second Adam," by Rev. M. F. Sadler. (Bell and Daldy.)

[s] The blessings conveyed to us in baptism are more fully set forth in the opening part of the Catechism, wherein it is declared that we were then made "members of Christ, children of God, and heirs of the kingdom of heaven." We must ever remember that inward grace is due to our union with Christ, to which we also owe the pardon of sin, and the hope of everlasting life.

[t] The Apostle here appears to say that each baptized person "*is* dead to sin," just as we might say that any bodily disease *is* quelled, after

2. And the lingering and painful nature of this death he sets forth by comparing it to crucifixion.

"Our old man is crucified with Him, that the body of sin might be destroyed." (Rom. vi. 6: see also Gal. ii. 20, and chap. v. 24.)

(2.) And "a new birth unto righteousness."

For the understanding of the nature of this part of the change to be produced in us it may be remarked—

1. That, beginning at baptism with a new birth, spiritual life, like natural life, may go on for long in a very hidden and unobserved way.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and seed should spring and grow up, he knoweth not how." (St. Mark iv. 26—29.)

2. And that, being then *born* unto righteousness, there is no limit to the growth in righteousness to which, all through our present lives, we should seek to attain.

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 8—14.)[u]

Application.

(1.) Let us seek to realize the nature of our miserable

a sovereign remedy has been found against it, which never fails, if men will seek it, and seasonably apply it. (See "The Second Adam," chap. vi. sec. ii.)

[u] The various forms of temptation against which we have to struggle in accomplishing this death unto sin are set forth under our first promise. See Part I. Lessons VI.—IX.

And the righteousness to which we must seek to attain, in *being* born again, is set forth under our second and third promises. See Part I. Lessons X. and XI., and Parts II. and III.

condition when born into this world as "children of wrath."

"We know that the law is spiritual, but I am carnal, sold under sin. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 14, 24.)

(2.) But let us realize also that the Spirit of God dwells in us as "children of grace."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (1 Cor. iii. 16: see also Eph. ii. 21, 22.)

(3.) And let us beware of grieving Him, or driving Him from us, by not using His aid to crucify sin and to grow in righteousness.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. iv. 30: see also 1 Thess. v. 19.)

LESSON V.

Repentance and Faith required of the Baptized.

THERE are two requisites for Baptism named in this part of the Catechism. "Repentance, whereby they (the baptized) forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament."

We may consider in this lesson—

1. The grounds upon which these requirements are made.
2. The nature of the requirements themselves.

I. Concerning the grounds upon which these requirements are made.

(1.) God has from the beginning granted His blessings to men upon required conditions.

1. He thus dealt with Adam and Eve even in Paradise.
   "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.)
2. He thus dealt with Abraham, the father of the faithful.
   "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, and I will bless thee." (Gen. xii. 1, 2.)
3. He thus dealt with the children of Israel, His ancient people.
   "*If* ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people." (Exod. xix. 5, 6.)

(2.) And this is now likewise His mode of dealing with regard to the blessings of the Gospel.

1. He foretold that He would make a new *covenant* with man in Gospel times.
   "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jer. xxxi. 31—34: comp. Heb. viii. 8—13, ix. 15, x. 15—17.)
2. He appointed baptism as the rite of admission into that covenant.
   "Go ye therefore, and '*make disciples of*' all nations, baptizing them." (St. Matt. xxviii. 19, see margin.)
3. And the two great requirements here named have

been solemnly declared to be necessary on man's part *in order* to be baptized.

a. St. Peter declared the need of repentance on the day of Pentecost.

"Repent, and be baptized, every one of you." (Acts ii. 37, 38.)

b. And Philip the deacon declared the need of faith at the baptism of the eunuch.

"If thou believest with all thine heart, thou mayest (be baptized)." (Acts viii. 36, 37.)

(3.) So that man cannot hope for "the inward and spiritual grace" of baptism unless he fulfils his side of the covenant.

1. Of repentance it is written—

"Except ye repent ye shall all perish." (St. Luke xiii. 3, 5.)

2. And of faith it is declared—

"He that believeth not shall be damned." (St. Mark xvi. 16.)[x]

II. Concerning the nature of these requirements.

(1.) With regard to repentance it is to be understood—

1. That true sorrow for sin lies at the root of it.

"Godly sorrow *worketh* repentance." (2 Cor. vii. 10: comp. Ps. li. 17.)

[x] In adult baptism, which is here the subject under consideration, these qualifications are required beforehand. But they are the fruit of the workings of the Spirit of God. We must therefore hold that He works in the hearts of the unbaptized, and that man's responsibility lies in the yielding up of his will to the motions of grace within him.

But we should here distinguish carefully between such visitations of the mercy of God as bring man, before his union with Christ, to a sense of his sinful state and need of a Saviour, and the abiding and indwelling of the Holy Ghost in those who are united to Christ in the way of His own appointment.

a. Such, for example, was the sorrow of St. Peter when, after denying his Lord, "he went out and wept bitterly." (St. Luke xxii. 61, 62.)

b. But such was not the sorrow of Judas when, after betraying his Lord, having "repented himself, . . . he went and hanged himself." (St. Matt. xxvii. 3—5.)[y]

2. That this godly sorrow finds expression in humble confession.

"If we confess our sins, He is faithful and just to forgive us our sins." (1 St. John i. 8, 9.)

a. Such, for example, was the experience of David. (See Ps. xxxii. 3—5, and comp. 2 Sam. xii. 13.)

b. And of the penitent thief. (See St. Luke xxiii. 40, 41.)

3. And that it must result in a firm resolve to "forsake sin."

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." (Ezek. xviii. 27.)

Such, for example, was the resolve of the prodigal when he came to himself. (See St. Luke xv. 18, 19.)

(2.) With regard to faith it is to be understood that the kind required, as here defined, must be a personal faith; a "faith whereby we stedfastly believe the promises of God made to us in that Sacrament."

The person to be baptized must firmly believe—

1. That in baptism he will be united to the Son of God.

[y] Godly sorrow arises, not from the fear of threatened punishment, but from a sense of our ingratitude in having rebelled against the will of One who has so loved us; for all sin is a transgression of the will of Him who gave up His life for us.

"By whom also we have access by faith into this grace wherein we stand." (Rom. v. 2.)[a]

2. That he will be thus made a child of God.

"Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26, 27: see also St. John i. 12, 13.)[a]

3. And an heir of the kingdom of heaven.

"If children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17: compare ver. 24.)[b]

(3.) In reference to the *wording* of our promises in the opening part of the Catechism, it is to be observed—

1. That a fixed resolve to lead a godly life forms a necessary part of repentance and faith, as rightly defined; so that the *two* requisites named here are really equivalent to the *three* promises set forth there.
2. And that repentance differs from renunciation in that it consists in a looking back with pain upon past sin, as well as a looking forward with the resolve to forsake it; so that repentance is the more fitting word here in treating of adult baptism.

Application.

(1.) Let us be assured that God changeth not from His declared mode of dealing in any matter.

"The gifts and calling of God are without repentance" (change of purpose). (Rom. xi. 29: see also Numb. xxiii. 19.)

(2.) Let us be convinced of the responsibility thus laid upon us to perform our side of the Christian Covenant.

[a] This implies a belief in the pardon of all past sin, for there is "no condemnation to them that are in Christ Jesus." (Rom. viii. 1.)

[a] This implies a belief in the gift of present grace. (See St. Luke xi. 13, and comp. Acts ii. 38, 39.)

[b] This implies a belief in the promise of future glory: we "rejoice in *hope* of the glory of God." (Rom. v. 2: see also 1 St. John iii. 2.)

"How shall we escape if we neglect so great salvation?" (Heb. ii. 3: see also chap. x. 28, 29, and xii. 25.)

(3.) To the end that we may strive more earnestly—

1. After real repentance.

"Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God." (Joel ii. 12, 13.)

2. And living faith.

For "faith, if it hath not works, is dead, being alone." (St. James ii. 17—22: comp. Rom. x. 10.)

LESSON VI.

The Baptism of Infants.

ALTHOUGH infants "by reason of their tender age cannot perform" repentance and faith, yet are they baptized "because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

We may consider in this lesson—

1. The grounds upon which infants may be brought to baptism.
2. The responsibility they then incur with regard to repentance and faith.

I. Concerning the grounds upon which infants may be brought to baptism.

These are manifold.

(1.) God's command that *Jewish* infants should be brought into covenant with Him by the rite of circumcision.

"Every man child among you shall be circumcised." (Gen. xvii. 10—12.)

1. Circumcision was not administered to Abraham until he had believed (see Rom. iv. 11); but this prerequisite of faith in adults could not, from the very nature of this case, be extended to infants.
2. And the Gospel was grafted upon the Law.
   "The Law was our schoolmaster to bring us unto Christ." (Gal. iii. 24: see also Rom. x. 4.)
3. Baptism taking the place of circumcision as the rite of admission into the new covenant.
   "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God." (Col. ii. 11, 12.)[c]

(2.) The Saviour's conduct towards little children while on earth.

1. More generally, in shewing them to be the objects of His special love and care. (See St. Matt. xviii. 1—6, xi. 25, xxi. 16.)
2. And more particularly, on one occasion when "they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them." (St. Mark x. 13—16. See exhortation on these words in the Baptismal Service.)

   In this story we should observe—

   a. That "He was much displeased with those that

[c] It hence follows that baptism, like circumcision, (unless it were otherwise expressly ordered), would be administered to infants as a matter of course.

And the parallel appears perfect when we remember that faith is required in adults before baptism, just as it was formerly required in adults before circumcision.

would have kept children from Him," as though the act were inconsistent with His Gospel.

b. His "outward gesture and deed" towards them; how "He embraced them in His arms, laid His hands upon them, and blessed them;" for such conduct on the part of Him, whose slightest act was full of hidden meaning, must have been of spiritual significance.

c. The declaration He made at the same time to those around Him, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" for these words seem to imply that children, being more meet for the kingdom of God, can more readily be brought into communion with Him.

(3.) The encouraging teaching of the Apostles.

1. For example, of St. Peter on the day of Pentecost. "The promise is unto you, and to your children." (Acts ii. 39.)
2. And of St. Paul in writing to the Corinthian Church. "Now are your children holy." (1 Cor. vii. 14.)

(4.) The practice of the Apostles in baptizing whole families in setting up the Christian Church.

Lydia "was baptized, and her household." (Acts xvi. 15: see also chap. xvi. 33, and 1 Cor. i. 16.)

(5.) And the consequent practice of the Church in all after ages[d].

II. Concerning the responsibility which infants incur in baptism regarding the performance by them of repentance and faith.

(1.) This responsibility arises—

1. From the fact that these things have therein been

[d] See Bishop Browne's "Exposition of the Articles," Article XXVII. sec. iv.

promised for them by their godparents; who are called 'sureties' because they then gave security to the Church, that their godchildren should be stirred up to keep the vows made on their behalf.

2. From the fact that they have been "endued with power from on high;" for if repentance and faith are required from adults before baptism, much more will they be required from those who in baptism have been made better able to perform them.

"We are His workmanship, created in Christ Jesus unto good works." (Eph. ii. 10.)

3. From the *conditional* nature of the Christian covenant; for it thence follows that God will not continue to fulfil His side thereof unless man seeks to do his part.

"It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them." (2 St. Peter ii. 21: see also St. Luke xiii. 3; St. Mark xvi. 16; and St. Matt. vii. 21.)[e]

(2.) And this responsibility becomes binding when infants "come to age;" which "coming to age" must be understood to signify—

1. More generally, the time when they begin to understand the difference between right and wrong.

"Train up a child in the way he *should* go." (Prov. xxii. 6.)

2. More particularly, the time of confirmation; when they are called upon—

a. To "ratify" the promises that have been made for

[e] It is very important to convey to the minds of the young a clear perception of the truth that their sponsors have not pledged them to anything to which they would not themselves have been bound, were no such promises made.

them, that is, to *acknowledge* their liability to keep them. (See 1 Cor. vi. 19, 20.)

b. And to confirm them; that is, to renew them with a firm *resolve* to keep them better than heretofore.

"When thou vowest a vow unto God, defer not to pay it; pay that which thou hast vowed." (Eccles. v. 4: see also Ps. lxxvi. 11, Prayer-book version.

(3.) And this responsibility continues binding throughout life.

1. For repentance is a life-long work.

"If we say that we have no sin, we deceive ourselves." (1 St. John i. 8, 9.)[f]

2. And there is no limit to the degree of faith to which the Christian may attain.

"The Apostles said unto the Lord, Increase our faith." (St. Luke xvii. 5: compare St. Mark ix. 24, and 2 St. Peter iii. 18.)

Application.

(1.) Let us seek, while still young, to keep the vows made on our behalf as infants in baptism.

"Remember now thy Creator in the days of thy youth." (Eccles. xii. 1: see also chap. ix. 10.)

(2.) For it is while still young that habits of repentance and faith are most readily formed.

1. The young are more sensitive about sin; and can more easily break through evil habits.

2. They can more easily trust in God's love and care, and realize the things of the invisible world.

(3.) And the danger of delaying to answer God's call is awfully typified in the story of Israel's refusal, when called on to enter the promised land. (See Numb. xiii. 30, and compare chap. xiv. 22, 23.)

[f] It is the holy St. John, the beloved disciple, who thus speaks of himself at the close of his life.

LESSON VII.

The Lord's Supper a great Feast.

WITH respect to its nature the Lord's Supper may be viewed under two aspects.

1. As a feast, both commemorative and prospective.
2. As a Sacrament, or means of grace.

In this lesson it is considered under the former aspect, which, as above mentioned, is itself twofold.

I. Concerning the Lord's Supper as a commemorative or memorial feast.

In the words of the Catechism, it was "ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

(1.) The Lord's Supper was clearly spoken of under this aspect—

1. By the Saviour upon its appointment.

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me." (St. Luke xxii. 19.)

2. And by St. Paul, in setting forth its nature.

"For as often as ye eat this bread, and drink this cup, ye do shew (i.e. shew forth) the Lord's death till He come." (1 Cor. xi. 26: compare verses 24 and 25.)[g]

[g] According to St. Luke's account the Saviour commanded the Apostles as His *ministers* to celebrate the rite as a memorial of Him: St. Paul speaks of the partaking of the bread and wine in it by *all* Christians as also intended to be done for a memorial of Him.

(2.) By the celebration of this feast the death of Christ is kept in remembrance—

1. In that its appointment took place on the very night before His death.

   "The Lord Jesus the same night that He was betrayed took bread," &c. (1 Cor. xi. 23.)

2. And inasmuch as the breaking of the bread, and the pouring out of the wine, are symbolic actions, setting forth the breaking or piercing of His Body, and the shedding of His Blood; in agreement with what is recorded of Him.

   "One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water." (St. John xix. 34.)

(3.) And the "benefits" resulting from "the sacrifice of the death of Christ" are forcibly suggested to us in the Lord's Supper by the fact of its substitution for another memorial feast. (See St. Luke xxii. 15.)

1. For the Passover was appointed as a memorial feast (see Exod. xiii. 8, 9) to remind the Jews—

   a. Of their deliverance from the plague of death in Egypt by the shedding of the blood of a lamb.

   b. Of their deliverance the same night from Pharaoh and Egyptian bondage.

   c. And of their being thus set forward on their journey to the promised land under God's protecting care. (See Exod. xii. 1—51.)

2. And thus, in like manner, the Lord's Supper should remind us—

   a. Of our deliverance from death eternal by the shedding of the Blood of the true Lamb.

   "Christ our Passover is sacrificed for us." (1 Cor. v. 7: see also 2 Cor. i. 10, and 1 St. Peter i. 2.)

   b. Also of our deliverance thereby from Satan's yoke and the bondage of sin.

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb." (Rev. xii. 10, 11: see also Heb. ix. 14.)

c. And of our being thus set forward on our journey to the true land of promise under God's protecting care.

God "hath raised up an horn of salvation for us in the house of His servant David. . . . That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life." (St. Luke i. 69, 74, 75: comp. 1 St. Peter i. 2—5.)

(4.) In the Lord's Supper, viewed under this aspect, it has oftentimes been said by English divines that there is the offering up of a sacrifice[h].

Such declarations may be thus explained:—

1. The sacrifice of the Son of Man upon the cross is the only real sacrifice for sin that has ever been offered in the world.

   He "His own self bare our sins in His own body on the tree." (1 St. Peter ii. 24: comp. Heb. ix. 28, x. 11, 12.)

2. But under the law appointed offerings were also called sacrifices, not as being in themselves efficacious, but as typical of the future offering of the true Lamb.

[h] See doctrinal statements on the Lord's Supper quoted from Brevint, Patrick, Beveridge, &c., in *Eucharistica*, by Bp. Wilberforce. (Parker, Oxford.)

"The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. x. 1; see also chap. ix. 19—23.)

3. So, under the Gospel, there is in the Lord's Supper a commemorative sacrifice shewing forth His death already past.

"We have an altar, whereof they have no right to eat which serve the tabernacle." (Heb. xiii. 10: comp. 1 Cor. x. 18, 21.)

4. And in this commemorative sacrifice of the Christian the death of the Saviour is set forth—

a. As it were before the eyes of God, to be pleaded on our behalf.

b. And likewise before our eyes, to impress upon us the certainty and significance thereof[1].

II. Concerning the Lord's Supper as a feast having also a prospective character.

In the celebration of it our thoughts should not only be be carried back to the time and circumstances of the Saviour's death, but also forward to the great gathering of His people round Him at the last day.

(1.) For that gathering is oftentimes compared—

1. To a great feast or supper.

"A certain man made a great supper." (St. Luke xiv. 16; comp. ver. 15: and see also Rev. vii. 9—17.)

[1] Throughout the Old Testament God is constantly spoken of as propitiated by the offering of appointed sacrifices. (See Gen. iv. 4, viii. 21, &c.)

And the prophet Malachi apparently alludes to the Lord's Supper under this aspect. (See Mal. i. 11.)

But there is no warrant in Holy Scripture or in the formularies of our Church for the notion that the one sacrifice of *Himself* once offered upon the cross is or can be repeated in the Lord's Supper.

2. Wherein the union between Christ and His people will be perfected.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 7: comp. ver. 9: see also St. Matt. xxii. 1—14, xxv. 1—13.)

(2.) And the Saviour, when appointing the celebration of His Supper on earth, spoke of it as being to Himself even then a foreshadowing of the great supper which is to take place in heaven.

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." (St. Matt. xxvi. 29.)[k]

Application.

Were the Lord's Supper to be viewed under these two aspects alone, there would thus be given to us ample reasons for frequent attendance at it.

For the two great subjects on which our minds should be constantly fixed are—

(1.) The sacrifice of the death of Christ.

"I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. ii. 2: comp. Gal. vi. 14.)

(2.) And the future bliss of the redeemed.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18; comp. vers. 23—25.)

[k] The Lord's Supper is sometimes called the "Eucharist," or feast of thanksgiving, as it may well be when viewed under either of the aspects considered in this lesson, that is, as commemorative of the Saviour's death, or as foreshadowing the joys of heaven.

LESSON VIII.

The Outward Part in the Lord's Supper.

THE Lord's Supper is not only a feast, commemorative of the Saviour's death, and foreshadowing the bliss of heaven; it is also the second great Sacrament of the Gospel.

Under this second aspect of it we have to consider—

1. The outward part or sign which the Lord hath commanded to be received.
2. The inward and spiritual grace thereby conveyed.

The subject dwelt upon in this lesson is the outward part or sign in the Supper of the Lord, viz. "bread and wine, which the Lord hath commanded to be received."

I. The employment of bread and wine in the Lord's Supper was foreshadowed in several ways.

(1.) In the Old Testament.

1. In the story of Melchizedek.

"Melchizedek king of Salem brought forth bread and wine: and he was a priest of the most high God." (Gen. xiv. 18—20.)

a. Melchizedek was a type of the true High Priest. Of the Lord it was declared beforehand, "Thou art a priest for ever after the order of Melchizedek." (See Heb. vii. 1—24.)

b. And Abraham was a representative of the faithful Christian.

"They which be of faith are blessed with faithful Abraham." (Gal. iii. 7—9.)[l]

2. In the feeding of Israel with manna in the wilderness.

a. Manna was bread miraculously supplied to support Israel in their journey to Canaan.

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." (St. John vi. 31.)

b. And the Saviour speaks of it as a type of Himself as the true Bread which nourisheth unto eternal life, and which is conveyed by means of the consecrated bread in this Sacrament.

"I am the living Bread which came down from heaven: if any man eat of this bread he shall live for ever." (St. John vi. 51: comp. St. Luke xxii. 19.)[m]

3. Perhaps also by the miraculous support vouchsafed to Elijah in the wilderness; when "he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." (1 Kings xix. 4—8.)

(2.) In the New Testament.

1. In the story of the marriage feast at Cana.

a. On that occasion the Saviour changed water into wine to refresh the guests assembled. (See St. John ii. 1—11.)

b. And that miracle (like others of the Saviour) may be regarded as an acted parable, wherein is represented any gathering of Christian people, refreshed by the consecrated wine in the Lord's Supper; such

[l] Thus is there in this story a vivid foreshadowing of the giving of bread and wine by the true High Priest to Christians in the Supper of the Lord.

[m] The mysterious nature of the manna foreshadowed the mysterious nature of the sacramental bread. (See Exod. xvi. 15.)

gatherings, again, foreshadowing the great marriage feast when the Bridegroom shall Himself sit down with His bride the Church to drink "new wine" in the glorified kingdom of God. (See St. Matt. xxvi. 29, and St. Mark xiv. 25.)[n]

2. In the account of the two miracles of the loaves.
   a. Therein we read of the Saviour, sitting Himself apart, and blessing a few loaves of ordinary bread.
   b. Which He then charged His disciples to give round to the multitude, as they sat in companies in the desert below Him, and thus strengthened them all. (See St. Mark vi. 35—44, viii. 1—9.)
   c. And thus, in these two acted parables, is represented to us the Saviour now sitting on high at the right hand of the Father, and there blessing the bread of this Sacrament, which He charges His appointed ministers to give round to the different flocks of His people in the wilderness of life, and thus strengthens their souls.

II. The *fitness* of the bread and wine of the Supper of the Lord to be signs, setting forth divers truths therewith connected, is manifold.

(1.) They suggest the soul's constant need of good.

1. As, without bread and wine or other like food, constantly supplied, the body cannot be kept alive and strong—
2. So, without a constant supply of spiritual food, the souls of men cannot be kept alive and strong.
   "Without Me ye can do nothing." (St. John xv. 5.)

(2.) They suggest the sufferings through which the Saviour passed in order that He might be therein our spiritual food.

[n] See Dean Alford's Commentary on St. Matthew xxvi. 29.

1. As bread and wine could neither refresh nor strengthen till the corn had been cut down, ground, and baked with fire, and the grape pressed and trodden under foot,—
2. So neither could Jesus, as living, teaching, and working miracles, be the bread of life; it must be Jesus as crucified and slain.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (St. John xii. 24: comp. vers. 32, 33.)

(3.) They represent God's readiness to grant this spiritual food.

1. Bread is the commonest form of food, and wine in the East is so common as to be within the reach of all.
2. And so, by their employment in this Sacrament, God teaches that He would place the soul's food within the reach of all.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1: compare St. Luke xiv. 21—23.)

Application.

(1.) Let us rejoice that we live in the midst of the realities of the Gospel, instead of under the types and shadows of the old dispensation.

"Blessed are the eyes which see the things that ye see." (St. Luke x. 23, 24: compare Heb. xi. 39, 40.)

(2.) And in the use of the bread and wine of the Lord's Supper let us seek to realize their symbolic teaching; viz. as setting forth—

1. Our great and constant need of spiritual food.

Thou "knowest not that thou art wretched, and

miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." (Rev. iii. 17, 18: compare St. John vi. 53.)

2. The Saviour's sufferings in obtaining it for us.
   "I am the good shepherd: the good shepherd giveth His life for the sheep." (St. John x. 11: compare St. Luke xxiv. 45, 47.)
3. And His willingness to give us all we need.
   "Him that cometh to Me I will in no wise cast out." (St. John vi. 37: compare St. Matt. xi. 28.)

LESSON IX.

The Inward Part in the Lord's Supper.

IN the Lord's Supper, considered as a Sacrament, there are two parts.

1. The outward visible sign.
2. The inward spiritual grace.

In this lesson we have to consider the inward spiritual grace; regarding which we are taught in the Catechism—

1. That the Body and Blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper."
2. That "our souls are strengthened and refreshed by the Body and Blood of Christ as our bodies are by the bread and wine."

I. Concerning the *manner* in which the Lord's Body and Blood are herein taken and received.

(1.) The fact itself is declared in the solemn words of the Saviour.

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the New Testament." (St. Matt. xxvi. 26—28.)

(2.) But many different opinions have been held about the meaning of these mysterious words.

1. "This is My Body;" that is, 'This bread has become My natural flesh:' such is the present doctrine of the Roman Catholic Church, and the change thereby implied is called transubstantiation.
2. "This is My Body;" that is, 'My Body is present in conjunction with this bread;' such was the opinion of Luther, and is called consubstantiation [o].
3. "This is My Body;" that is, 'This bread represents My body to your minds:' such was the opinion of Zuinglius [p].
4. "This is My Body;" that is, 'This bread conveys My Body to your souls.'

a. Such is the doctrine of our Church, which holds that this spiritual reception is the blessed privilege of "the faithful."

"If with a true penitent heart and lively faith we receive that holy Sacrament; then we spiritually eat the Flesh of Christ, and drink His Blood."

[o] Both consubstantiation and transubstantiation imply the reception of the Lord's Body and Blood by *all* who come to the Sacrament. This is inconsistent with His declaration, "Whoso eateth My flesh, and drinketh My blood, hath eternal life," (St. John vi. 54,) for unfaithful receivers of the outward elements cannot be supposed to have "eternal life."

[p] This view is inconsistent with the idea of a Sacrament.

(See exhortation in the Communion Service, and compare Articles XXVIII. and XXIX.)[q]

b. In agreement with St. Paul's declaration.

"The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16.)[r]

II. Concerning the benefits whereof we are partakers thereby.

"Our souls are *strengthened* and *refreshed*."

The Saviour Himself has defined the manner in which these two great benefits result from a partaking of His Body and Blood.

(1.) By partaking thereof we dwell in Him.

"He that eateth My flesh, and drinketh My Blood, dwelleth in Me." (St. John vi. 56.)

And our souls are herein refreshed—

1. Because our past sins are thus blotted out.

"There is no condemnation to them which are in Christ Jesus." (Rom. viii. 1.)

2. And spiritual peace is thus realized—

[q] See also Hooker, Ecc. Pol., Book V. lxvii. 5, 6:—"... the parts of this Sacrament are His Body and Blood, for that they are so to us who receiving them receive that by them which they are termed. The bread and cup are His Body and Blood because they are causes instrumental upon the receipt whereof the *participation* of His Body and Blood ensueth. ....

"The real presence of Christ's most blessed Body and Blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacrament. ... our participation of Christ in this Sacrament dependeth on the co-operation of His omnipotent power, which maketh it His Body and Blood to us. ..."

Calvin, among the reformers, held this view.

[r] Κοινωνία signifies literally communication or participation. Compare 2 Cor. viii. 4: see also Gal. vi. 6, and Phil. iv. 15, where the verb κοινωνέω occurs.

"These things have I spoken unto you, that *in Me* ye might have peace." (St. John xvi. 33: compare xiv. 27, and Isa. xxvi. 3.)

(2.) By partaking thereof He also dwelleth in us.

"He that eateth My flesh, and drinketh My blood, dwelleth in Me, *and I in him.*" (St. John vi. 56.)

And our souls are thus strengthened.

1. Such is the Saviour's own declaration.

"I in them, and Thou in Me, that they may be *made* perfect in one." (St. John xvii. 23.)

2. And such, for example, was St. Paul's experience.

"I can do all things through Christ which strengtheneth me." (Phil. iv. 13.)*

Application.

(1.) Without striving to be wise above that which is written, by seeking to understand what God has not seen fit to reveal, viz. how the Body and Blood of Christ are conveyed to the faithful in this Sacrament, let us believe in the fact itself upon the testimony of the Saviour, for He is "the Truth." (St. John xiv. 6: compare St. John xiii. 47, 48.)

(2.) And, realizing also the great benefits which He has promised will result from a partaking of His flesh and blood, let us endeavour to communicate—

1. Worthily, that we may indeed receive those benefits; for "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." (1 Cor. xi. 29.)
2. And constantly, for our souls are in *continual* need of food.

They "are strengthened and refreshed by the Body and Blood of Christ *as* our bodies are by the bread and wine."

* In some ineffable way the *bodies* of the faithful are likewise benefited by the reception of His Body and Blood: (see St. John vi. 54). And accordingly the following words are addressed to each communicant:—"The Body of our Lord Jesus Christ preserve thy body."

LESSON X.

Frequent Communion.

IT was the practice of the Jews to keep back their children from the great festivals until they could enter somewhat into their significance.

We read that the Saviour Himself was not taken up to the feast of the Passover till He was twelve years old. (See St. Luke ii. 41—52.)

In agreement with this practice it is well ordered by our Church that the young should understand somewhat of its nature before they partake of our most holy Christian feast [t].

But after Confirmation the duty of communicating frequently is laid upon all, and the common excuses made by non-communicants are vain.

In this lesson we may consider—

1. The grounds upon which this duty rests.
2. The common excuses made for not fulfilling it, and the manner in which they may be answered.

I. Concerning the grounds upon which the duty of frequently communicating rests.

(1.) It was the practice of the first members of the Christian Church.

"They continued stedfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." (Acts ii. 42.)

[t] See preface to the Confirmation Service and rubric at the close.

(2.) In obedience to the Saviour's dying command.

"This do in remembrance of Me." (1 Cor. xi. 23—25.)

(3.) And upon obedience to this great command our spiritual well-being has been made to depend.

1. Spiritual life consists in the union of the soul with God.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." (St. John xv. 4.)

2. That union is commenced in baptism.

"For by one Spirit are we all baptized into one body." (1 Cor. xii. 13.)

3. It is kept up and made more and more intimate in the Holy Communion.

"My flesh is meat indeed, and my blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." (St. John vi. 55, 56: compare St. Luke xxii. 19, 20.)

4. It is to be made perfect at the last day—

"When the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 6—9.

5. But the Saviour has Himself declared that it cannot continue here in the case of those who refuse to come to His holy table.

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (St. John vi. 53.)[u]

II. Concerning the common excuses made by non-

[u] We may well believe that God *can* keep our souls alive without the outward partaking of the sacramental bread and wine; but these solemn words give us good cause for fear if we wilfully neglect this great appointed means of grace.

communicants, and the manner in which they may be answered.

(1.) First excuse. Attendance at the Lord's Supper cannot be needful, since so many excellent persons do not communicate.

To this it is enough to answer that the Lord has *commanded* us to come to His table.

(2.) Second excuse. The Lord's Supper cannot confer any blessing, since so many recipients of it continue in sin.

To this excuse two answers may be made:—

1. Some indeed get no blessing there, but it is because they abuse this great means of grace by coming to it unworthily.

   a. So it was with many in the early Christian Church at Corinth after an openly shameless manner.

   "In eating every one taketh before other his own supper: and one is hungry, and another is drunken." (1 Cor. xi. 20, 21.)

   b. And we are led to expect that there will always be unworthy communicants, for the Saviour foretold that good and evil should be mingled together in His Church to the end of time.

   "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." (St. Matt. xiii. 47—50: see also chap. xiii. 24—30.)[x]

2. And the blessing given to many a faithful recipient is such that it is not manifested at once, for spiritual life is oftentimes a very hidden thing.

"So is the kingdom of God, as if a man should cast

[x] Even Judas, before he fell, is supposed to have received the Sacrament upon its first appointment. (See the first exhortation in the Communion Service.)

seed into the ground, and the seed should spring and grow up, he knoweth not how." (St. Mark iv. 26—29.)

(3.) Third excuse. The Lord's Supper is not for any but those who are fit to come there.

Those who make this excuse have need to be reminded that a real sense of sin forms part of the 'goodness' which God looks for.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15: compare St. Luke xviii. 9—14.)

(4.) Fourth excuse. The threat of damnation to the unworthy recipient justifies the absence of all who feel themselves unworthy.

To this it may be answered—

1. That by 'damnation' (*κρίμα*), as spoken of in connection with this Sacrament, is signified judgment, or rather chastisement, with which the careless comer to the table of the Lord is threatened for his soul's good.

"He that eateth and drinketh unworthily, eateth and drinketh damnation (i.e. judgment) to himself.... But when we are *judged*, (the same word,) we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. xi. 29—32.)

2. Whereas the danger which threatens the non-communicant is the entire loss of spiritual life.

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (St. John vi. 53.)

Application.

(1.) The duty of a regular attendance at the table of the

Lord has been here shewn; but let us rather look upon this great way of drawing nigh to God as an inestimable privilege. Was there ever such an invitation as this of the Son of God?—

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. iii. 20.)

(2.) And let us beware of allowing the foolish words of our fellow-men upon this matter to have more weight with us than the declaration of the God of all truth.

"Yea, let God be true, but every man a liar." (Rom. iii. 3, 4.)

LESSON XI.

Repentance and Faith required of Communicants.

THE duty of frequent attendance at the Lord's Supper is laid upon all confirmed Christians, and vain are the various excuses of non-communicants; but four great requirements are made of us in order that we may go there to our advantage.

The first two are the subject of this lesson, viz.;

1. That "we repent us truly of our former sins, stedfastly purposing to lead a new life."
2. That we "have a lively faith in God's mercy through Christ."

I. Concerning the more general grounds upon which these requirements are made.

(1.) With regard to repentance.

This grace consists of three parts, (see Lesson V.) godly sorrow, confession, and purpose of amendment; and throughout life we can never expect to stand in the favour of God—

1. Unless we feel true sorrow for past sin.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." (Isa. lxvi. 2: see also Ps. li. 17, and St. Matt. xi. 28.)

2. Which we are *ever* ready to confess[y].

"I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." (Ps. xxxii. 3—5: see also 1 St. John i. 8, 9.)

3. And have earnestly determined henceforth to renounce.

"If I regard iniquity in my heart, the Lord will not hear me." (Ps. lxvi. 18: see also Prov. xxviii. 13.)

(2.) With regard to faith.

1. This grace is likewise required of all who would stand in the favour of God.

"Without faith it is impossible to please Him." (Heb. xi. 6.)

2. And the possession of it is the special condition upon which any particular boon is granted by God.

"What things soever ye desire, when ye pray, believe

[y] St. Paul, the great Apostle of the Gentiles, appears to have constantly *increased* in humility as years went on. In writing to the Corinthian Church, not long after his conversion, he calls himself "the least of the Apostles." (See 1 Cor. xv. 9.) Some years afterwards, in writing to the Ephesians, he speaks of himself as "the least of all saints." (See Eph. iii. 8.) Towards the close of his life, after many years of devotion to his beloved Master, he describes himself as "the chief of sinners." (1 Tim. i. 15.)

that ye receive them, and ye shall have them." (St. Mark xi. 24: comp. St. Matt. ix. 28—30.)

3. So that constant dependance upon Him is the great mark of the godly.

"The just shall *live* by his faith." (Hab. ii. 4: comp. Rom. i. 16, 17.)[z]

II. Concerning the more particular grounds upon which these requirements rest, as contained in the teaching of St. Paul.

(1.) He tells us that we must come "worthily" to the table of the Lord.

"Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. xi. 27.)

(2.) That this worthiness turns upon the "discerning" of the Lord's body therein.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." (1 Cor. xi. 29.)

(3.) And to "discern the Lord's body" in the Supper of the Lord may be held to signify—

1. That we realize the sacrifice of the death of Christ as thereby set forth.

"For as often as ye eat this bread, and drink this cup, ye do *shew* the Lord's death till He come." (1 Cor. xi. 26.)

2. And that His body and blood are therein conveyed.

"The cup of blessing which we bless, is it not the *communion* of the Blood of Christ? The bread which

[z] *Our* faith in God's mercy must be through Christ. (See St. John iii. 16, xvi. 23.)

The recollection that repentance and faith are the two great requirements of the Christian Covenant might at once convince us of their continual necessity.

we break, is it not the *communion* of the Body of Christ?" (1 Cor. x. 16.)

(4.) But to realize the sacrifice of the death of Christ, as thereby set forth, implies repentance.

1. For our sins were the cause of His death.
   "The Lord hath laid on Him the iniquity of us all." (Isa. liii. 6.) And from this knowledge, duly laid hold of, springs true sorrow for sin.
2. And He died to free us from the power as well as the guilt of sin.
   "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi. 6.) And from this knowledge, duly laid hold of, must arise a stedfast purpose to forsake sin.

(5.) And to realize that His body and blood are therein conveyed to us implies faith—

1. In our renewed union with Him.
   "He that eateth My flesh, and drinketh My blood, dwelleth in Me." (St. John vi. 56.)
2. And in His renewed entrance into us—
   "And I in him." (St. John vi. 56.)[a]

III. Concerning the attainment of these graces.

To this end the duty of self-examination is laid upon us: "Let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. xi. 28.)

(1.) With regard to repentance, this duty should be performed—

[a] The Greek word for "discern," διακρίνειν, signifies literally 'to make a distinction of one thing from another.' The sin of the Corinthians lay in partaking of the Lord's Supper as part of a common feast, instead of realizing its twofold nature as a most solemn memorial festival and a great means of grace. (See Bp. Browne's "Exposition of the Articles," Art. XXVIII. sec. 2.)

1. By the light of God's commandments. For thus we attain to a *knowledge* of our sins.
   "By the law is a knowledge of sin." (Rom. iii. 20: see also chap. vii. 7.)
2. And with meditation upon the Lord's Supper as setting forth His sufferings.
   a. For thus we attain to a sense of our guilt.
   He "His own self *bare* our sins in His own body on the tree." (1 St. Peter ii. 24.)
   b. And to a stedfast purpose of amendment.
   "*That* we, being dead to sins, should live unto righteousness." (1 St. Peter ii. 24.)

(2.) And, with regard to faith, this duty should be performed with meditation upon the Lord's Supper as a means of grace; so that we may thus attain to a belief—

1. In the continued pardon of our sins through the renewal of our union with Him.
   "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. viii. 1.)
2. And in the conveyance of fresh grace, through the renewal of Christ's indwelling presence in us.
   "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom. viii. 10.)

Application.

(1.) We must remember that these two great graces are the gifts of God.

1. Concerning repentance, it is written—
   "Him hath God exalted with His right hand to be a Prince and a Saviour, for to *give* repentance to Israel." (Acts v. 31.)
2. And concerning faith—
   "By grace are ye saved through faith; and that not of yourselves: it is the *gift* of God." (Eph. ii. 8.)

(2.) Our self-examination before communicating should

therefore be accompanied by earnest prayer to God that He would bestow them on us.

(3.) And we should constantly frequent the Lord's table *in order* to attain gradually to higher degrees of them.

LESSON XII.

Thankfulness and Charity required of Communicants.

OF the four great requirements the first two were considered in the preceding lesson; the latter two form the subject of the present one. In coming to the Lord's Supper—

3. We must "have a thankful remembrance of His death."
4. We must "be in charity with all men."

I. Concerning the more general grounds upon which these requirements are made.

(1.) With regard to thankfulness.

1. To love God with our whole being is the first and great commandment.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (St. Matt. xxii. 37, 38.)[b]

2. But love to Him must spring from thankfulness, or a sense of gratitude for His infinite kindness to us.

[b] For our highest good God requires our love; for in loving Him lies man's true happiness in this world, and love for Him will be the source of the everlasting bliss of the world to come. (See Gen. xv. 1; Ps. xvi. 11, xvii. 15.)

"We love Him, because He first loved us." (1 St. John iv. 19.)

3. And of the *fact* that He looks for thankfulness in return for His favours, we have a striking example in the Gospel story of the ten lepers.

"Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." (St. Luke xvii. 17, 18.) [c]

(2.) With regard to charity.

1. To love our neighbour is our second great duty.

"The second is like unto it, Thou shalt love thy neighbour as thyself." (St. Matt. xxii. 39: see also St. John iv. 21.)

2. The performance of which helps us to grow in love towards God.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 St. John iv. 20.)

3. And without love to our neighbour we cannot abide in God's love.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 St. John iii. 14: compare St. Matt. vi. 14, 15.)

II. Concerning the more particular grounds upon which these requirements rest, as contained in the teaching of St. Paul.

(1.) The Apostle, as we saw in the preceding lesson, declares that we must come "worthily" to the Lord's

[c] We are taught in this story that to a sense of our sinfulness, and faith in His help, must be united thankfulness for the past, if we would *continue* in His favour.

Supper, and defines the worthiness of the communicant to consist in "discerning the Lord's Body," (1 Cor. xi. 29); which expression may be held to signify that we realize—

1. The sacrifice of the death of Christ as thereby set forth.
2. And the Body and Blood of Christ as therein conveyed.

(2.) But to realize the sacrifice of the death of Christ, as thereby set forth, implies thankfulness.

1. For the death of Christ on our behalf is the highest proof we could have of the love of God.
   "Hereby *perceive* we the love of God, because He laid down His life for us." (1 St. John iii. 16.)
2. So that no man can realize the offering up of that sacrifice without a sense of thankfulness in return.

(3.) And to realize that His Body and Blood are therein conveyed to all the faithful members of His Church implies charity.

1. For the communion of the faithful, which results from the partaking of the Saviour's Body and Blood, is not only with God, but also with their fellow-Christians.
   "We being many are one Bread, and one Body; for we are all partakers of that one Bread." (1 Cor. x. 17.)
2. And we cannot realize that we and our brethren are one in Christ without love to them.

III. Concerning the attainment of these graces.

Before communicating we must examine ourselves. (1 Cor. xi. 28.)

(1.) Respecting our thankfulness—with meditation upon the Lord's Supper as setting forth the Saviour's love for us upon the cross.

"God *commendeth* His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 8.)

(2.) And respecting our charity—with meditation upon the Lord's Supper as a means of grace—

1. Whereby pardon is conveyed to us through our reunion with Christ; so that we may be *forgiving* to our brethren, as we would have forgiveness from God.

"If thou bring thy gift to the altar, and there remeberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother; and then come and offer thy gift." (St. Matt. v. 23, 24.

2. And heavenly food through the participation of Christ; so that we may be stirred up to *give* liberally to our brethren, as we would ourselves partake abundantly of God's unspeakable gift.

"With what measure ye mete, it shall be measured to you again." (St. Matt. vii. 2; see also 1 St. John iv. 12.)

3. And whereby we are united more closely to one another as well as to God; so that we may attain to more Christian *sympathy*, which lies at the root of all real charity.

"The members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the Body of Christ, and members in particular." (1 Cor. xii. 25—27: see also Rom. xii. 4, 5.)

Application.

(1.) We must remember that these two great graces of thankfulness and charity, like those of repentance and faith, are the gifts of God.

1. This was St. Paul's prayer regarding the Thessalonians:—
   "The Lord *direct* your hearts into the love of God." (2 Thess. iii. 5: see also Eph. vi. 23, and Col. i. 8.)
2. And these are the words of St. John:—
   "Beloved, let us love one another; for *love* (charity) *is of God;* and every one that loveth is born of God, and knoweth God." (1 St. John iv. 7: see also Gal. v. 22.)

(2.) Our self-examination with respect to the possession of these graces should therefore be made with earnest prayer to God for their bestowal.

(3.) And we should constantly frequent the Lord's Table *in order* to attain gradually to higher degrees of them.

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